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The purposes of the National Conference on Manpower Programs for Indians were: (1) to inform tribal leaders of the total resources and programs available to American Indians; (2) to learn from tribal leaders more about their problems and needs as American citizens; and (3) to create among the participating agencies a keener awareness of the need for concerted and cooperative efforts in dealing with poverty among Indians. Panel discussions were held on Indian employment problems, maximum participation of Indians in developing their programs, and key problems in developing employability. The latter topic was further subdivided into training and vocational education, health and welfare, general education programs, equal employment opportunities, problems related to housing, transportation and communication, the importance of cooperation in providing services to Indians, agricultural employment opportunities for Indians, planning and development of reservation programs, and social and cultural considerations. This document presents a condensed version of the transcribed proceedings. (CM)

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NATIONAL CONFERENCE
ON
MANPOWER PROGRAMS FOR INDIANS

February 15—16, 1967

UNDER THE AUSPICES OF
THE UNITED STATES DEPARTMENT OF LABOR

RC 003551

BLACK ELK'S PRAYER

From BLACK ELK SPEAKS by John G. Neihardt
University of Nebraska Press
Lincoln, Nebraska

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(Standing on a high hill at night and facing the west, Black Elk cried out four times "hey-a-hey" before beginning the prayer. He addressed Wakon Tonka as Grandfather, because that was the term of greatest respect known to him.)

Grandfather, Great Mysterious One, you have been always, and before you nothing has been. There is nothing to pray to but you. The star nations all over the universe are yours, and yours are the grasses of the earth. Day in, day out, you are the life of things. You are older than all need, older than all pain and prayer.

Grandfather, all over the world the faces of living ones are alike. In tenderness they have come up out of the ground. Look upon your children with children in their arms, that they may face the winds and walk the Good Road to the Day of Quiet. Teach me to walk the soft earth, a relative to all that live. Sweeten my heart, and fill me with light. Give me the strength to understand and the eyes to see.

Help me, for without you, I am nothing.

Hetchetu aloh!

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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NATIONAL CONFERENCE ON MANPOWER PROGRAMS FOR INDIANS

Sponsored By:

The United States Employment Service
Of The
Bureau of Employment Security

President Hotel

Kansas City, Missouri

February 15-16, 1967

FOREWORD

The list of barriers to the dignity of full employment for the Indian people is long and disheartening, and they are understandably confused and embittered by the many manpower programs that have passed them by. Too many remain among the poorest of the poor, often stranded on unproductive reservations. Too few gain education, training in skills, and opportunity for employment -- and those who do all too often must sacrifice their Indian heritage in the process.

Indian leaders are not unaware of success stories, however. They cite the Seattle project, which provided skill training for the men and orientation to city life for their families. But such a project requires close cooperation by many Government agencies, not an easy task. Some agencies are still newborn. Some have never before been called on to help the Indians. If, together with the Indian people, they are to attack the barriers to employment, they must establish effective communication. So it is first necessary to bring together the Indian leaders and the Government representatives who can help them.

The Kansas City Conference was designed with this objective in mind. There Indian leaders met and mingled with representatives from the Departments of Agriculture, Commerce, Defense, Interior, Labor and Health, Education, and Welfare, from the Civil Service and Equal Employment Opportunity Commissions, and from the Office of Economic Opportunity. In addition, they talked on a person-to-person level with representatives of private industry, higher education, and community action organizations.

The conference was organized as a series of panels, some on different subjects and some, running concurrently, on the same subject. Thus, no one participant was able to sit in on every discussion. Indeed, most conferees participated in no more than one fourth of the panels. These Proceedings are intended to fill in the gaps.

The full transcript of the conference was, of course, voluminous. The present publication offers a condensed version of the transcribed proceedings, prepared under the auspices of the Information Office of the Iowa Employment Security agency, with the assistance of the Department of Labor's Bureau of Employment Security, and published by the Missouri State Employment Security agency.

Every effort has been made to retain the dramatic flavor of the discussions and, a prime objective, to present the needs of the Indian people as communicated to the agencies with responsibilities for serving them.

Understandably, these Proceedings show the Indians to be critical of many of the programs and agencies involved in the Conference. In the interests of honest communication, however, their critical, but often constructive, comments were retained. We left out some critical comments, particularly if they referred to a person. We did not have the means to check on the validity of complaints. It is hoped that no participant will take offense, since this publication is intended as an overall view of all sessions and a working document for the Indians and agencies involved.

The real and lasting success of the Indian Manpower Conference will depend on what we do to meet the problems presented there. Our mutual efforts must extend beyond providing mere sustenance to enabling the Indian to join the mainstream of American life without losing his unique cultural heritage.

Arnie Solem
Regional Administrator
Bureau of Employment Security

I extend warmest greetings to those attending the National Indian Manpower Conference.

You convene at a time when America is reaching for greatness. Spurred by economic upsurge and commitment to social justice, most Americans enjoy unprecedented prosperity. Yet, millions of Americans remain untouched by progress, victims of disadvantage.

By focusing on critical questions, you delegates will help your people build richer and fuller lives. May your conference prove highly productive.

W. Willard Wirtz
Secretary of Labor

PROGRAM

February 15, 1967:

9:00 A.M.
Grand Ballroom

Call to Order - Arnie Solem, Regional Administrator
Bureau of Employment Security
U. S. Department of Labor

"Welcome to The Heart of America"
Honorable Ilus. W. Davis, Mayor of Kansas City, Missouri

Remarks - Frank H. Cassell, Director, United States
Employment Service
Bureau of Employment Security
U. S. Department of Labor

Remarks - Frank A. Potter, Director, Office of Farm
Labor Service
Bureau of Employment Security
U. S. Department of Labor

Remarks - Robert L. Bennett, Commissioner, Bureau
of Indian Affairs
U. S. Department of Interior

10:30 A.M. "What Are the Barriers to Satisfactory
Employment by the Indian People?"

(This was a frank discussion of Indian employment problems, carried on in eight concurrent sessions with prominent Indian leaders chairing each session. See Panels 1-A through 1-H).

LUNCHEON

Arnie Solem - Chairman

"Maximum Participation of Indians in Developing Their Programs"

An Address by: Dr. Ralph Keen
Bureau of Indian Services, University of Utah

Summary of the Panel Discussions
By: Harry Belvin, Principal Chief
Choctaw Nation, Oklahoma

February 15, 1967 - - Continued

2:00 P.M. SUBJECT: Key Problems in Developing Employability

(Panels No. 2-A, 2-B, 3, and 4, Concurrently)

PANELS NO. 2-A and B - TRAINING AND VOCATIONAL EDUCATION

PANEL NO. 3 - - - - - - HEALTH AND WELFARE

PANEL NO. 4 - - - - - - GENERAL EDUCATIONAL PROGRAMS

4:30 P.M. ADJOURNMENT

5:30 P.M. SOCIAL HOUR
Jr. Ballroom

6:30 P.M. BANQUET

Arnie Solem - Toastmaster

"Black Elk Speaks"
Presented by: John Neihardt (Flaming Rainbow)
Poet Laureate of Nebraska

BANQUET ADDRESS

WILL ROGERS, JR.

* * * * * * * * * *

February 16, 1967:

9:00 A.M. SUBJECT: Key Problems in Developing Employability - Continued

PANEL NO. 5 - - - - - - EQUAL EMPLOYMENT OPPORTUNITY

PANEL NO. 6 - - - - - - PROBLEMS RELATED TO HOUSING, TRANSPORTATION, AND COMMUNICATION

PANEL NO. 7 - - - - - - THE IMPORTANCE OF COOPERATION IN PROVIDING SERVICES TO INDIANS

February 16, 1967 -- Continued

PANEL NO. 8 ------ AGRICULTURAL EMPLOYMENT OPPORTUNITIES FOR INDIANS

10:15 A.M. COFFEE BREAK

10:30 A.M. Resume Panel Discussions

11:30 A.M. LUNCH

12:45 P.M. PANELS NO. 9-A, 9-B, 10, and 11 (Concurrently)

PANELS NO. 9-A and B - PLANNING AND DEVELOPMENT OF RESERVATION PROGRAMS

PANEL NO. 10 ----- RESEARCH ON PROBLEMS OF EMPLOYABILITY AND EMPLOYMENT

PANEL NO. 11 ----- SOCIAL AND CULTURAL CONSIDERATIONS

CRITIQUE OF THE CONFERENCE - Dr. Daniel Kruger, Professor of Industrial Relations
School of Labor & Industrial Relations
Michigan State University

CLOSING REMARKS ------- Frank H. Cassell, Director
United States Employment Service

CEREMONY --- Inducting Frank H. Cassell into the White Mountain Apache Tribe, conducted by Ronnie Lupe, Chairman - Fort Apache Tribal Council, and his father, Nelson Lupe.

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LIST OF ABBREVIATIONS

AEC - Atomic Energy Commission
ARA - Area Redevelopment Administration
BPR - Bureau of Public Roads (D/C)
BVS - Bureau of Vital Statistics
BWP - Bureau of Work Programs
BES - Bureau of Employment Security
BIA - Bureau of Indian Affairs
BAT - Bureau of Apprenticeship and Training
BAVE - Bureau of Adult & Vocational Education (HEW)
CAP - Community Action Programs
CFEP - Commission on Fair Employment Practices
CCR - Commission on Civil Rights
CRDP - Committee for Rural Development Programs
CSC - Civil Service Commission
COE - Corps of Engineers
DPW - Department of Public Welfare
DEO - Division of Economic Opportunity
DOD - Department of Defense
DHEW - Department of Health, Education & Welfare
EDA - Economic Development Administration
EEOC - Equal Employment Opportunity Commission
FSA - Farm Security Administration
FHA - Federal Housing Authority
FHA - Farmers Home Administration
HRD - Human Resources Development

HAA - Housing Assistance Administration
HPP - Housing Planning Programs
JC - Job Corps
MAC - Manpower Advisory Committee
MUST - Maximum Utilization of Skills and Training
MDTA - Manpower Development and Training Act
MLCAD- Mille Lacs Community Action Program
NAIRO - National Association of Intergroup Relations Officers
NYC - Neighborhood Youth Corps (See also: BWP - Bureau of Work Programs)
NCI - National Congress of Indians (Full title: National Congress of American Indians)
OFCC - Office of Federal Contract Compliance
OFLS - Office of Farm Labor Service
ONEO - Office of Navajo Economic Opportunity
OEO - Office of Economic Opportunity
OEEO - Office of Equal Employment Opportunity
OIC - Opportunities of Industrialization Centers
PTA - Parent-Teacher Association
PO - Post Office (See also: POD - Post Office Department)
PHS - Public Health Service
PP - Plans for Progress
SBA - Small Business Administration
SSA - Social Security Administration
USES - United States Employment Service
USDA - U. S. Department of Agriculture
USDL - U. S. Department of Labor
VA - Veterans Administration
VRA - Vocational Rehabilitation Administration
(Also known as: VR - Vocational Rehabilitation)

REMARKS BY

FRANK H. CASSELL, DIRECTOR
United States Employment Service
Bureau of Employment Security
U.S. Department of Labor *

I bring you cordial greetings and a special welcome from the Secretary of Labor and the United States Employment Service and its affiliated State employment security agencies.

I am especially pleased to be able to welcome the tribal leaders to this conference. Your participation insures that during the deliberations over the next two days we will not overlook the best possible source of Counsel on fighting and ending poverty in the Indian community.

It is a pleasure to welcome coparticipants from the Departments of Agriculture; Commerce; Defense; Interior; Labor; Health, Education, and Welfare; Housing and Urban Development; the Office of Economic Opportunity; and the National Congress of American Indians. These are agencies with whom we normally work.

I welcome also the representatives of business, interested citizens, and representatives of concerned organizations. All of the participants in this conference provide services to the Indian. Those services briefly stated but certainly not all-inclusive are:

1. The Bureau of Indian Affairs - In addition to a comprehensive program of services, has cooperated with other agencies and interested organizations in bringing various self-help and other programs to Indian reservations.

2. National Congress of American Indians - Promotes the interest of the American Indian and concerns itself with problems of the Indian throughout the country.

3. Department of Agriculture - Provides programs in such areas as education, community services, economic developments, and natural resources.

4. Department of Commerce - Provides public works assistance on reservations and business loans for economic development.

5. Department of Housing and Urban Development - Conducts building and building renewal programs (often in conjunction with employment) and provides for small building and business loans.

6. Office of Economic Opportunity - Has an assortment of programs in Indian communities and on reservations. The better known programs include Job Corps, VISTA volunteers, the Head-Start program, and local CAP's.

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* Mr. Cassell, on loan from the Inland Steel Company, returned to private industry in August 1967. Mr. Charles E. Odell succeeded him as Director of the United States Employment Service.

7. Department of Health, Education, and Welfare - Through its Public Health Service provides numerous services on reservations throughout the country.

8. Department of Defense - Has promoted the employment of Indian workers with employers located near reservations.

9. Department of Labor - The Farm Labor Service has conducted annual recruitment of Indian workers for agricultural employment opportunities; the Bureau of Apprenticeship and Training has promoted and developed on-the-job training programs, including apprenticeships; the Neighborhood Youth Corps has provided thousands of Indian youths with part-time work and part-time study programs thereby enabling them to complete their schooling.

We are grateful indeed to all of these agencies for having representatives here to meet with the tribal leadership of this country to discuss ways and means of strengthening current efforts and of devising new ways of combating joblessness, under-employment, and poverty among Indians.

During these discussions it will be helpful I believe to remember one stubborn fact; that is, despite the activities to end poverty, unemployment among Indians has remained many times higher than that of any other group in the United States with unemployment on some reservations running as high as 75 percent.

The purpose of this conference is three fold: First, to inform the tribal leaders of this Nation of the total resources and programs which are available to the American Indian and which we believe, with their support, can be made increasingly available to a larger number of Indian citizens.

Second, to learn from tribal leaders more about their problems and needs as American citizens, to get their advice as to how we can do better some of the things we are already doing.

Third, to create among the participating agencies a keener awareness of, and appreciation for, the need for concerted and cooperative efforts in dealing with poverty among Indians.

Hopefully, as a result of this conference, we as copartners can fulfill the national commitment to help individuals who need assistance in becoming self-sufficient and productive.

The Employment Service is deeply concerned that ways be found to prevent the waste of manpower. Accordingly the service has embarked upon a massive program called "Human Resources Development."

Many programs of the past have often failed to benefit the hard-core unemployed on Indian reservations simply because they did not cover such practical problems as poor transportation, bad communication, lack of training, and education. The Human Resources Development program attempts to focus on the total person, taking into account his background, his experience, his customs, and habits.

We are attempting, by means of a person-to-person approach, to reach out and assist all those who need job readiness help. The aim is to help each individual develop a realistic plan of action to improve his employability and obtain a self-sustaining job.

Working with each individual is time-consuming and costly. The return, however, on the investment in effort can be measured in terms of: an increase of workers needed to fill shortages; taking people off relief and making them taxpayers and consumers; and giving more people a better chance to participate in opportunity, thus insuring for them and their children freedom from dependency.

There is a critical lack of "qualified" manpower which is demonstrated by the numerous job openings that we are unable to fill. Traditional recruitment methods and the traditional hiring practices of personnel people in industry and government will not suffice. It should be kept in mind that the emphasis on human resources is relevant to our progress in eliminating poverty, ending discrimination in employment, and assuring a higher standard of individual fulfillment. Human Resources Development was created so that the employment service could fulfill its full responsibilities to employers in need of workers and to the hard-core unemployed in need of jobs.

It is clear, however, that a single agency cannot do this job alone. We must seek and obtain the support of the leadership of community organizations both public and private together with employers.

The success of this endeavor depends upon the efforts of Indian leadership in reaching out to Indians residing both on and off reservations. It follows, therefore, that the active leadership of Indian leaders is needed to produce the training and the employability services basic to securing employment.

Employers and educators need to take special measures to develop job opportunity and training for Indian people. It is imperative that jobs and training opportunities be provided far beyond those that can be funded directly under existing Federal and State programs.

Public and voluntary agencies need to redirect a major portion of their efforts to those who most need their services to improve their employability.

Finally, we are asking the assistance of all employers and trade unions, as well as all other public and voluntary agencies, to aid in the publication and distribution of employment and related information through media and in forms which are useful to the layman.

In the next two days we hope that focus will be upon the total needs of the American Indian, particularly those related to manpower. Proposing meaningful solutions and practical and needed programs will require commitment and hard work from each conference participant.

I would like to express my appreciation to Mr. Bennett and his staff, to Tod Potter and his staff, and to Mr. Vine Deloria and Mr. John Belindo of the National Congress of American Indians for their individual assistance in the preparations for this conference. I am especially grateful to the Bureau of Indian Affairs for its cooperation with State employment security agencies in making arrangements for the travel of tribal representatives.

I came to learn and to gain wisdom from your counsel. I look forward with you to two days of productive deliberation.

REMARKS BY

FRANK A. POTTER, DIRECTOR
Office of Farm Labor Service
Bureau of Employment Security
U.S. Department of Labor

Mr. Chairman, Mr. Cassell, Mr. Bennett, Tribal delegates, Federal and State agency representatives, friends and guests ----- it is a distinct personal pleasure for me to be here to represent the Office of Farm Labor Service and have a part in the vitally important, significant and challenging discussions on National Indian employment.

Indians and the Office of Farm Labor Service, of course, are not strangers to each other. But, I think it's appropriate and worthwhile here to go back a few years-----review briefly-----touch on a few highlights-----and bring the history of services to Indians up to date. By this I mean services of the Office of Farm Labor Service, which is my area of direct responsibility.

Office of Farm Labor Service is a part of the Bureau of Employment Security. Operations are an interlocking function-----a combination or dove-tailing of services. This is more readily apparent, or in evidence, to the public in the home community in the local State employment service office.

Indian workers were generally employed in agriculture in the years prior to 1948-----particularly during the manpower shortage years of the Second World War. However, as it pertains to the Department of Labor and the Office of Farm Labor Service, 1948 marked a decisive jumping off point---when greater numbers of Indian workers became involved in agricultural employment on a more organized basis. This was through the extension of recruitment services to the reservations in Western and Southwestern States.

Arizona, New Mexico, and Utah developed a cooperative agreement with the U. S. Indian Service-----or Bureau of Indian Affairs-----and the Navajo Tribal Council which established guidelines for carrying out recruitment and referral of Navajo workers on interstate job orders.

At about the same time other States were reporting significant increases in numbers of Indian workers moving into agricultural employment. These were California, Idaho, Montana, Oregon and Washington. Elsewhere-----other States like South Dakota, Wyoming, and North Dakota began coming into recruitment programs on an annual, continuing, organized basis.

Essentially-----high unemployment and poor economic conditions were the principal reasons which led to development of cooperative agreements and efforts to step up services to Indians on the reservations.

Also recognized was the need to help Indian workers to become a more productive, participating part of the Nation's labor force-----or more appropriately the farm labor force. Subsequently, a formal agreement was entered into with the Bureau of Indian Affairs in 1950 to make employment services more readily available to Indians on the reservations. Among the ways this was done was through establishing mobile trailer offices and regularly scheduled itinerant services on reservations and utilizing radio-telephone communications.

Facilities and services have been expanded since then, thus, enabling annual recruitment and placement of hundreds of Indian workers in various jobs in agriculture. This employment is principally in the fruit and vegetable harvests----- and lately in more jobs in the food processing industry, in irrigation and in farm equipment operation.

Incidentally, Indians have also been on the Office of Farm Labor Service payroll over the years---as interpreters, recruiters, and interviewers and will continue to be employed in these jobs. Some of the Indians have left Office of Farm Labor Service employment to go on to other jobs or move up in the Bureau of Employment Service to positions such as local office manager. One of the Indian employees, an ex-reservation recruiter in South Dakota, is a member of our national office of Farm Labor Service staff in Washington.

Office of Farm Labor Services services to Indians increased significantly in 1965 following the termination of large scale importation of workers from Mexico.

Along with this increased activity, the Office of Farm Labor Service in the past 14 months has held four National level Indian conferences-----two at Bismarck, North Dakota and two at Albuquerque, New Mexico-----with tribal representatives from various States and reservations. The regional and State agency offices have also held similar meetings with tribal groups.

These meetings as well as others in the past have been quite productive and helpful in establishing closer working relationships-----in arriving at better plans and ways of carrying out recruitment and placement-----in other words in getting the job done.

The subject matter of these meetings will be aired in more detail in the agricultural employment panel on Thursday.

The formal agreements, memorandums of understanding, cooperative work agreements entered into with the Bureau of Indian Affairs-----Division of Indian Health -----Tribal councils and other agencies have all been key steps in the over-all growth of services to Indians and is a pattern that should be continued. The cooperative agreements with tribal councils are particularly important. They have had the effect of putting the work we do on a personal-----equal partnership-----or teamwork basis. And I submit that this is the best way that goals can be achieved. These agreements, too, will come in for more discussion in our panel on Thursday.

This, then, is a brief fill-in on the history of services to Indians. It's a history of steady growth and accomplishments by Indian workers.

1966 has been a record year in the number of jobs filled by Indian farm workers. This is where we are today. But, we're not satisfied. There is still a lot of work to be done such as in the field of worker training-----training to keep in step with automation or mechanization taking place in the agriculture industry. This is a challenging job that we have been working on. But more than anything else, we know and you know that the major problem-----and I don't mean Indian problem-----is the high rate of unemployment on the reservations or in the Indian populated areas. That is why we're here-----to get together----- work together to get the most out of National Manpower

Programs and related available services. Actually, I feel that this is really your meeting. I'm here to listen-----to get your ideas and thinking and get something done towards incorporating them in Office of Farm Labor Service plans and programs. Again, let me say that I am pleased to be here. It's always good to meet with Indian Folks and, of course, to visit with Navajo and Sioux friends.

I wish the conference good luck. Thank you, Mr. Chairman.

ADDRESS BY

ROBERT L. BENNETT
Commissioner of Indian Affairs
U.S. Department of the Interior

Toward Greater Economic Opportunity for American Indians

Government by consensus requires a beginning point from which consensus can be developed. Conferences sometimes serve that purpose. Sometimes they serve only to camouflage inaction.

I earnestly hope that this conference on manpower programs for Indians will be remembered as an action conference. Rarely if ever before has there been a meeting involving so many Indian tribal leaders and several Federal agencies including the Bureau of Indian Affairs to examine the over-all economic situation among American Indians. I am especially pleased that this conference was called by the Department of Labor and hosted by my good friend of many years, Mr. Arnie Solem.

It was nearly a year ago that President Johnson, in administering the oath of office to me as Commissioner of Indian Affairs, declared that "the time has come to put the first Americans first on our agenda."

The first Americans are the agenda at this conference. I shall do everything in my power to see that the agenda remains active, after the speeches are done and the reports written.

I trust that our deliberations here will not merely fire expectations but will lead us to practical ways and means of turning hopes into realities.

The revolution of rising expectations has at last reached the reservation areas. We in the Bureau of Indian Affairs see the forces of Indian action beginning to mobilize. These forces need bolstering. Indian participation in our national life has often faltered in the past on the quicksand of promises made and broken. As long as Indians remained silent in their resentment, they remained forgotten except possibly to the Bureau of Indian Affairs. But BIA should not continue to be their first and last resort.

Moreover, the BIA is limited by law to providing assistance only to Indians under Federal trusteeship. Our concern is limited to about 400,000 Indians, although there are probably half as many again -- another 200,000 -- in the United States. Many groups, particularly the remnant groups scattered throughout the East, are beyond the scope of BIA help.

With all the new Federal legislation that has been enacted in recent years to aid underdeveloped areas of this country and to foster community development, the Bureau of Indian Affairs is no longer the sole source of funds and technical resources for Indian assistance. Its function should be shifting from one of exclusive responsibility for Indians to the role of "finder" and "coordinator" of other sources of aid.

We are not hard put to find other agencies performing services that supplement our own. But we are hard put to find many other agencies to help consistently and substantively in mounting an all-out attack on Indian poverty although in the past five years some Federal, State, and local agencies have done more than their share.

The Manpower Development and Training Act is about five years old. The Bureau of Employment Security is about thirty-five years old. The problem of unemployment among reservation Indians is as old as the reservation system. Though producing more than a few jobs, none of the job-generating programs have yet succeeded in making significant reductions in Indian unemployment statistics.

About 40 percent of working-age reservation Indians are jobless. In some localities, and in some seasons, the numbers out of work may rise to as high as 80 percent.

Indian communities are generally located in rural depressed areas of the country. The lands are remote from the industrial and commercial pulse points of our Nation. Opportunities have therefore been limited. But, considering the rapidly changing nature of our economy during the past quarter century or so, these excuses are no longer wholly valid. We have moved away from an agrarian-based economy to an urban-industrial economy. This has upset the balance of economy on some of the reservations. But we are now moving beyond the urban-industrial economic base to an economy expanding continually through diversification. A growing number of factors interplay upon our economy today. These include, for example:

- Increased Government services at all levels;
- Expanding service occupations in the private sector;
- A great upsurge in "luxury-oriented" business such as indoor and outdoor recreation -- now ranking as an industry unto itself;
- The expansion of education into new frontiers of science and technology.

Not only the activities, but also the new issues of our times offer potential for jobs and for regional growth: air pollution and water pollution control; food processing, packaging and labeling; safety and sanitation -- to name but a few.

All of these job-creating activities should and could occur more widely in the rural areas of our country. The highway systems and the airway systems have made rural areas accessible -- and, thereby, profitable for development in new ways.

We cannot divorce the problem of underdevelopment from the problem of unemployment. The problem of natural resource development is beyond the scope of this conference; but it is a factor we cannot ignore in our deliberations.

It would, of course, make the work of this conference simpler if we said that the simple solution is to move Indians off the reservations. We would then merely concentrate on finding jobs for Indians in the already developed employment markets.

But the Indian people attending this conference do not accept the assumption that mass relocation is the only solution. Relocation has merit -- but it isn't always the answer, nor is it the total answer. People will not abandon their home grounds -- as has been demonstrated so poignantly in Appalachia -- unless they have already persuaded themselves that it is a good thing to do. And it is not suggested that the Indian people be forced to relocate -- for that would be a repetition of the forced migrations of the 19th Century.

Letting Indians shift for themselves is no solution, either. Some of the people would leave the reservations, to be sure -- but where would they go and what could they do to help themselves adjust to a strange, new environment? The ones most desperately in need of help are the ones least equipped to help themselves. Their background and culture are factors which dominate their lives and regulate their destinies.

Indian tribes are making headway in developing their natural resources to provide jobs on the reservations for those who choose to cling to rural life. The Bureau conducts an industrial development program geared to bringing private industry to Indian locales and about 90 such industries have been established in the past few years. On-the-job training contracts through BIA led to several thousand new jobs.

Meanwhile, as our education opportunities have broadened, more of the young adults, with your support, are looking beyond the reservation for their place in the sun. Paralleling our reservation development program is our tailor-made vocational training and employment assistance program. These have eased the poverty pains somewhat.

Our program involves more than just finding an Indian a job. It is a complete package -- aptitude testing (through State employment security agencies); counseling in selecting a training institution; vocational training; full family support during the training period; help in finding housing; counseling with the trainee and family during the early months; job placement; and follow-up services.

Over the years the Bureau of Indian Affairs has learned that for people whose cultural backgrounds differ from the average, employment assistance must be highly individualized and must provide a large degree of personal attention.

Since 1958, our adult vocational training program has been providing help to Indians to train in every field in which job opportunities exist. The first Congressional authorization for this program was $3.5 million. ByApril 1965, this funding had been increased to $15 million to keep pace with the demand. About 50,000 workers have moved through our vocational training and job placement program -- and, when you count their dependents, the number of Indians receiving aid comes to about 100,000. Many, if not most of them, had been actual or potential welfare cases -- a burden to the Government and a symbol of human erosion.

We have placed Indians in jobs ranging from auto mechanics to space technicians. We have bakers and barbers, draftsmen and diamond cutters. We have a team of radar repair and maintenance men on the Defense Early Warning System line.

Some relocated Indians give up their jobs and return to unemployment on their reservations, because they have been unable to bridge the cultural hurdle of city life. Some of these will later try again. Others will become leading forces in their home communities, bringing working experience and a measure of self-assuredness and of business know-how to the old environment. We don't count all of the returnees as failures. Many are not failures -- they are often among our greatest successes, because they breathe a new life and new ideas into static communities.

But for all we have done, it is not enough. We are reaching only about 10 percent of the unemployed each year and new young adults continue to join the job-searching ranks. There are today more than 55,000 Indians out of work. We must break the cycle of poverty before another decade has passed. With the rate of the population growth among Indians -- estimated as double the national average -- we are losing ground by the year in spite of the fact that we have succeeded in substantially improving the economic lot of 25 percent of the Indian population in the past decade.

Nor is it our goal merely to make transplants, as I said before. Our goal is to make job opportunities. Therefore, when we plan ahead for further adult vocational training and job assistance, we intend to keep in mind the potentials for development of rural Indian areas, as well as the potentials for placing Indians on the assembly lines in big cities and the DEW line of the Artic. The dual objective -- on-and-off reservation opportunity -- should be the concern of this conference.

Nearly a year ago, the President directed me to devise "the most comprehensive program for the advancement of Indians that the Government of the United States has ever considered .... Sound, realistic, progressive, venturesome, farsighted."

The Bureau of Indian Affairs has already mounted some programs in education and economic development to which these adjectives can justly be applied.

Now we need a venturesome and farsighted program of job training and employment assistance, and I am counting on the Department of Labor to give it fullest support in staff effort and funding.

It isn't going to be cheap. It isn't going to be easy. Procedures and techniques that have succeeded among non-Indian populations may not necessarily work well when applied to Indian groups.

The Bureau of Indian Affairs has already begun, but we can't go the whole way alone. We are in the midst of some experimental projects now that are more far-reaching than anything ever before offered by the Federal Government. We need support for them and we believe that, given support, our ventures will carry implications for the problem of "unemployability" that plagues several minority groups in this country, among whom Indians are only one.

Let me tell you what we are doing.

One of our experiments is only a few weeks old. Working with Federal penal authorities, we are selecting five parolees from the Sandstone penitentiary in Minnesota and upon their release we will provide special counseling, training, if needed, and placement services. In the past, Indians with a police record have been avoided by employers in their home localities. We hope we can break the cycle of recurring arrests -- many of which are due to idleness and the aura of poverty and disgrace which entraps the families of Indians who have been in prison. Toward this end, we also participated the last week in January in a conference with a joint commission on correctional manpower and training.

I mention the Sandstone experiment first, only because of its timeliness. One of the parolees is to be released to us today.

But the big problem of Indian unemployment does not stem from lawlessness. We have hundreds of Indians who are quiet, fearful, undereducated and unsophisticated people who keep to themselves. They are the products of a three-generation culture of poverty but somehow have not lost their dignity.

The older Indian and the unskilled Indian clings to his old ways. The land and his home -- no matter how humble -- serve as his security. He cherishes the remnants of a culture that once provided bounty; and it is this pride in heritage that must be fostered today. To ignore the cultural ties of the Indian is to destroy his last vestige of pride in self. To destroy pride in self is to create a nobody -- a man without a spirit.

Our employment assistance programs -- and I include the opportunities under MDTA and EOA -- will not succeed with the majority of chronically unemployed Indians if we approach the problem on an assembly-line basis.

If we are merely counting the number processed through an employment assistance office, we can point to many thousands. If we count the number who do not return to the office, we are possibly deluding ourselves that they are successfully employed. Some of them -- many of them -- don't make a second trip to an office which requires hours of cooling the heels on a hard bench; a brief and disinterested interview with an overworked placement officer; and the advice to "come back tomorrow."

Today -- the here and now -- is the Indian's world. It's not such a bad outlook, either, if each today can be made meaningful.

Work in itself is no challenge to the Indian unless it is work that gives him satisfaction -- with his hands or his mind. It is with this approach that our employment assistance services to Indians must be conducted, if they are to succeed.

Recently we received approval for two dramatic new experiments:

First, the Choctaw Project: This concerns a group of third-generation tenant farmers in the Choctaw community near Philadelphia, Mississippi, where only segregated public schooling is available in the Mississippi Choctaw community. Some of the youngsters in past years were sent to a Federal boarding high school in Oklahoma. Family ties are strong and the Choctaw youngsters did not stick to schooling away from home. Moreover, the children were needed in the fields.

We now operate a day school in the local community for both elementary and secondary students. A few months ago, the Bureau began moving some of the hardest-pressed families into new housing -- some of it mobile housing -- on public land in the area. Under a contract with RCA Service Corporation, we are attacking illiteracy and lack of job training through the "total-family approach." We are now working with 154 people. The average age of the head of family is 28. The average educational level of the head of family is 1.6 years. With concentrated pre-vocational preparation, family counseling in family living, close attention to the needs of the children, an occupational training program for adults, and a placement service and follow-up -- with these elements as part of the total package, we hope to prove that the label "unemployable" can be obliterated. We have 10 trailers and 20 houses available; and we have more applicants than we can handle. I hope that hope will not wither because we cannot reach wider at this time.

With the Choctaw experiment barely underway, we are now planning for an even more dramatic "family-focused" training program for hard-core poverty families from all parts of the Indian country. This training program is planned to meet the needs and wishes of many Indian people.

This second project we call MERGE. The initials stand for Madera Educational Residential Group Experience.

The site is to be the former Madera Air Force Base, which the Bureau acquired last June as surplus property. Philco-Ford's Tech-Rep Division is our contractor. By April 1, we will have 30 families in training -- 30 who are typical of the rural hard-core unemployed group. They will live in a community setting; their children will be bussed to public schools; working-age adults in the family will be provided pre-vocational and job training; families will be guided in the routine of urban living -- housekeeping, food purchasing, money management; budgeting; community relations; and community programs of recreation and learning will be shared.

Although developed and financed by the Bureau of Indian Affairs, teachers, counselors, and all other service positions will be filled by Philco-Ford personnel. The cost of the project will run about $1.7 million per year, when in full swing; and we expect to process more than 2,000 people during a projected 5-1/2 year period. Training will probably average 9 months to a year. Placement and follow-up services will be arranged by Philco-Ford. We expect that some of the trainees will want to return to their home locales for employment making use of their new-found skills. They should be self-supporting, participating citizens of their community and help to provide leadership at home.

The importance of pre-vocational training -- including guidance in community living -- cannot be overemphasized. I believe the case for this approach has been amply proven in the results we have obtained through the Seattle program. This has been funded under the Manpower Development and Training Act. We are now working with the fourth group of about 50 trainees. Everyone of the trainees who completed the pre-vocational program was either placed in a vocational training follow-up or went directly to a job either in an urban area or close to home.

There are still some other experiments I'd like to point to: We are operating what we call the "large-family pilot program." Large families are usually the poorest; and deficiencies in education and training are frequently found in such families. With an initial group of ten large families, we have made selective placements in stable industries, where flash layoffs are unlikely. The wage scale for entrance is in all cases commensurate with minimum standards; but the minimum wage is insufficient to support a large family, so the Bureau is providing a subsidy. The subsidy continues on a diminishing basis as the wages rise with experience and tenure -- but the subsidy is not reduced by the entire amount of the wage increase until the wage increases attain a level whereby family subsistence at a decent level can be maintained.

This is a costly project, as are all of our experiments. But it had been costing us many times more to maintain those same large families on the reservation, where no income was coming in.

The large-family program will hopefully be stepped up soon to include 250 families from various parts of the country.

The philosophy behind the large-family experiment also applies to our housing purchase experiment. For persons who have demonstrated stability on the job for several months, we plan to provide non-reimbursable grants for down payments toward purchasing a home. We are planning a budget of a half million dollars for such grants, which will average about $1,000 per family. We are also offering a family planning program for population control.

In addition to these tailor-made programs for Indians who cannot make it alone by the bootstrap method, the Bureau of Indian Affairs also has a policy of Indian preference in its own hiring, and we encourage Indian preference among our contractors. These are not make-work jobs -- they are existing and needed jobs. Make-work programs, however, are a legitimate method of reducing joblessness.

Before we look to make-work projects for Indians, we need to look more thoroughly at the existing job market. Over the long reach, we should be aiming at permanent job placements in stable occupations. Generally speaking, the most substantial firms needing workers -- for example, the defense contractors -- have pretty good jobs to offer. And as they look to the Employment Security offices for their help, it is hoped that a reservoir of demand for Indian workers -- who are proven highly skilled in technical occupations -- would open up.

I'm not aiming merely for a high percentage of employment -- but for a better life for Indian people through satisfying employment. Employment is more than having a job. It is having a purpose.

We solve the problem of Indian unemployment not only by techniques for processing job applicants, but also by attention to the needs of the human spirit.

Excerpted From:

PANEL NO. 1-A

"WHAT ARE THE BARRIERS TO SATISFACTORY EMPLOYMENT BY THE INDIAN PEOPLE?"

Chairman	Cato Valandra President, United Sioux Tribes; President, Rosebud Sioux Tribal Council Rosebud, South Dakota
Recorder	Fred Featherstone, Jr. Employment Service Advisor, USES Bureau of Employment Security, Region VII Kansas City, Missouri

Other Participants

Percy Archambeau	Tribal Chairman Yankton Sioux Tribal Council Wagner, South Dakota
Frank Ducheneaux	Chairman Cheyenne River Sioux Tribe Eagle Butte, South Dakota
Adrian Foote	Vice Chairman, Tribal Council Ft. Berthold, Newtown, North Dakota Raub, North Dakota
Alfred W. Gilpin	Chairman, Omaha Tribe of Nebraska Macy, Nebraska
Jim Hamilton	Assistant Director Community Action Program, Omaha Tribe Macy, Nebraska
Lewis B. Holt	Special Representative Department of Employment Boise, Idaho
Gordon E. Kitto	Treasurer, Santee Sioux Tribe c/o Winnebago Indian Agency Winnebago, Nebraska
Dwaine M. LeBeau	Director, C. A. P. Rosebud Sioux Tribe Rosebud, South Dakota
William R. Omen	Council Representative Red Lake Band, Tribal Council Red Lake, Minnesota
Ashley Rave	Representative, Winnebago Tribe Nebraska

CHAIRMAN: The purpose of this first panel is to discuss employment needs and problems of the American Indian. The purpose will include informing tribal leaders of total resources available from the various agencies attending this meeting. Also, the agencies want to hear from the Indians the problems and effects of Indian unemployment and to express an awareness for need of cooperative effort by all governmental agencies.

KITTO: I came to this meeting thinking about the labor situation. They send Indians off to various States, but they generally come back in about two or three months. Some people say that if you sent a Santee to the moon, he would return. I'm here to find out if it's possible to get an industry on our reservation, giving our Indians work to earn money. Our living standards would come up which would benefit our people and our county. Is there a way of getting you officials to contact the Santee Sioux tribe of Nebraska and survey the labor force we have there? Maybe we could have an industry.

Years ago, we wanted to start one by borrowing money. They said we were Indians and we couldn't borrow money. There was discrimination against the Indian. That's why it's hard for us to get ahead in this world. Even at home, Indians can't borrow money, any amount of money!

Can this conference do something for us? Thank you very much.

CHAIRMAN: One point we might talk about is the Nelson Amendment Projects on your reservations. It appears the Labor Department will administer this Nelson Amendment. If they are, when will they set out criteria so we'll know whether we qualify or not? Are they going to set up an Indian desk in the Labor Department so Indians can go to one particular place to get their problems ironed out? We all know the problems in fighting a big, faceless society and it will probably be the same with the Labor Department when Indians start dealing with them. Is there anyone here from the Labor Department who might enlighten us?

HAMILTON: I am representing the Omaha tribe. I have been working with the Community Action Program of Thurston County, Nebraska. I go along with Mr. Kitto. In Knox County they had a difficult time trying to obtain monies for an employment program.

The Nelson Amendment -- we have approximately 56 men working on the reservation and we have the same problem. That's the reason I'm here hoping to see Mr. Dean Tyler about getting something documented or getting our program extended under the Nelson Amendment. Our training on the reservation hasn't amounted to anything. Forty men just chopped wood and that was the only project we had. It doesn't require much sense to chop wood. You don't need any training.

Nevertheless, we were fortunate to get $65,000 in Federal aid to operate for six months. The program will cease February 28 and that's why I'm here.

There is great need on the reservation because the Omahas come under State jurisdiction under Public Law 280. I'm not well acquainted with South Dakota proceedings on getting projects. The Winnebagos, Omahas and Santee Sioux have really been destitute. This 10 percent contribution doesn't sound like much, but when you deal with $190,000, it's quite a sum and a sum the Indians just haven't got. We've been failing in our in-kind contribution. I don't know how many tribes are here or whether they have this program, but this has been one of our sticklers.

I was hoping that meeting here with Bureau people, a lot of idle facilities and material things could help us develop the reservation. At Big Elk Park, which I manage, we've struggled with this problem for months. We've been staging ceremonial dances but we've never been able to complete this park because of lack of facilities that would draw people. The Corps of Engineers through Governor Morrison completed a $30,000 boat dock. This is real good. It will bring income, but we need more than that.

It seems we bog down in red tape on this Nelson Amendment. It is difficult for Indians to understand the constant changes.

Tomorrow, Dean Tyler will be in Lincoln, Nebraska. I don't know if he's to attend this meeting, but I'm hoping we can contact him, pin him down about information and maybe draw up a program.

In Thurston County we work with the Indian and the non-Indian. The non-Indian has facilities. He's ready to get this type of project but the Indian doesn't have them and this is what I'm concerned about.

RAVE: Our needs are identical to Mr. Hamilton's. His problems are just as well said for the Winnebagos.

CHAIRMAN: I'm learning that the Labor Department has as much red tape as any other Federal agency.

HAMILTON: Yes, certainly, but this material changes so fast! Take the Nebraska reservation Indian. A good many of them haven't even visited an employment agency so there's no record of them. We're hoping they might be recorded by the State Labor Department because our reservation is isolated.

Whether any of you know it and I'm not afraid to say it, there's a barrier between Indian and non-Indian and there's no understanding. It seems to me they don't want to understand and this makes our work very, very difficult. We organized last September and they still don't know the Thurston County Community Action Council exists! They're afraid of red tape and of getting bogged down with paper work which a lot of them aren't qualified to do anyway! This is the barrier. How will we work this out?

FOOTE: We ran up against the same problems. What's wrong with our Indian desk? Couldn't they handle, say, Title V under OEO? We're situated in five counties and it's handled by Welfare. We can't get them to do anything! They always say they're understaffed. What's wrong with the Indian desk? Indians know the problems. Some work there. I don't see why we have all this red tape. These programs are geared to help people in poverty and, by golly, they better change regulations so some tribes can benefit by these programs.

KITTO: If this Nelson Amendment can allow appropriations direct to the tribal treasury with the tribe handling their own business, I think they can do better than a man sitting in Washington who doesn't know a thing about Indians. Too much red tape doesn't go with Indians.

HAMILTON: I became aware of *this* problem. You get an administrator to handle this Nelson Amendment and you get the money. Now comes bookkeeping. I don't know what *you* have, but *some* require accounting for every bit of money. This money requires good business management. Do you have it?

KITTO: You bet! We answered *that,* easy!

LE BEAU: I would like to pursue one point you mentioned -- facilities. In any works program this has been the number one lack. The second thing is lack of materials to get the job done properly. This may not only be shovels, it may be a number of things.

Another area involves considering the people you're working with. You might have a project such as we do, where the average age is 47 and the average grade level is 7th. You must be realistic in training. When you have such average age and grade, what can you do? Public Works may be the answer, as many feel.

Third, the project must be economically feasible. It must be directed towards economic development. Have a works project with jobs they can use in the future.

Fourth, is involvement. When they work up guidelines for any program, I think *we* must be involved so the guidelines will suit *our area*.

Another thing, too, is exception. There have been exceptions in many of the programs, so they would fit one reservation.

CHAIRMAN: Anyone here from the Labor Department? Is there any other area or reservation that wants to speak on Nelson Amendment?

ARCHAMBEAU: Our situation is a little different. I belong to a cooperative we formed, a CAP in Charles Mix County. Now, we are eight counties. We have our Nelson Amendment projects approved for next year, and we have our money allocation, but this is beside the point. The point, here, is that we must have this type of project until industry can come to our reservations. We shouldn't sit here and think of only one year. When we're discussing needs with our people we must figure on the long-term. Until industry arrives, we must have some kind of program. The Labor Department, CAP and OEO must work together on it.

I'm on the board. We have a delegate agency under our CAP for Indians on the reservation and we're seeking a coordinator to work through the Indian desk.

We received special attention, I think, on this issue. I don't think our people should worry. To create employment, the government must come in with some program.

Relocation is all right for some. Some have been successful. But there are chronically poor people you must train for better income. The thing people must have is initiative. You must teach this at home.

On the Yankton reservation we're trying to get an electronics plant to be handled by the Episcopal Church. There's a corporation set-up to develop 50 jobs, but we must have help to get contracts. Other reservations have contracts. This is the only way we can solve our problem. Get industry to come to us where our chronically poor people are.

In the meantime, we must have programs to keep people working and accustomed to a weekly check. Many will fail, but keep the programs and you will get results. This is the way I look at the whole picture. I noticed my people. You must train them. We have Title V. We have 35 trainees at Lake Andes or Wagner, South Dakota, at the Indian Hospital, the lumberyard, and some business places under Title V. They are working now and in training. Title V is for our people under 35. This is the type of thing you must have and you must do.

In our CAP, I'm working with white people. Sure, I could tell you about them, but I stay right in there and stand my ground. You can argue these things, but there are some good white people, too, who will do something. They are not all "that way." You can find good people who will do everything they can for Indians. I found it so. In our CAP, some white people run projects. Lots of our Indians would rather have white people than their own Indians as foremen. This is the way it goes.

Gentlemen, this discrimination is a half-and-half thing. You must "get in there yourself! You must gain respect.

HOLT: Let's face it; one of the greatest problems we should consider here is our educational phase, upgrading skills so we can compete in the industrial world. If we can, we should take advantage of the many Federal programs, such as Manpower Development Training and others. We can use Community Action Programs to great advantage, for example, in surveys. I recall a program in one community where, after a survey, they coordinated Federal agencies as well as County to review findings of this survey so people from poverty-stricken areas would not be caught in a vacuum. We are guilty of such red tape. It may be a deterrent to progress, but this gives us a chance to examine various agencies programs and make recommendations; programming our resources accordingly. This we're now doing.

Our third agencies meeting was just a month ago. We asked how much money do you have and they told us. We asked MDTA the same question and everybody got on the bandwagon. If one department can't help, another agency can. Perhaps there is a lack of coordination between some departments. It would benefit us if they'd get together.

With regard to the Nelson Amendment, I know of a reservation that is still waiting for an OK from Washington. Apparently it isn't just one area that's affected. I suggest in using any Community Action Program we design it to upgrade skills and develop resources.

DUCHENEAUX: We're getting into the same routine as at all our conferences. We're complaining about the little things that happen. I was in hopes this conference would be bigger than that and that we'd have a forward looking program. We're all for these OEO programs. They do a wonderful job in teaching semi-skills and skills so we can get jobs. But we need something besides OEO, because OEO prepares you in different categories. What we're actually looking for is job opportunities, for jobs to be available after we complete training, for jobs such as developing natural resources on the reservation and for jobs created by bringing industry in and relocation to job sites.

Relocation under BIA, I think, has been partially successful. But Indians should be moved in groups, rather than singles or single families because Indians are used to working with their kind. They get lonesome, and the first thing you know, they're back. If you move them in groups or in colonies and establish them where industries are, I think they're more apt to stay.

GILPIN: The proper approach is to be more objective about what we really want from this conference, what we should try to get from the Department of Labor or any agency.

I know of one consistent point in the minds of our tribal leaders -- the social-economic problems on our reservation. Certainly we need industrial development. Industrial development could help our people take their place in society. If we can create employment through industrial development, we should be getting "with it" and talking to departments involved, so we can go home and say we requested help and efforts are being made. How much effort is being put forth by responsible agencies to see if industries can be located on reservations?

We've talked about the Nelson Amendment and we've talked about labor. I would hope at least 10 people would be employed under the Nelson Amendment even if they were just chopping wood.

There is routine in this. They go to work at 8 and come in at 4:30. They have a half-hour for lunch. The point is that it wasn't a waste of time or talent. The Indian in this situation is learning he must be dependable. He must know he has a steady job as long as the project lasts. He will have learned he must be on the job everyday. This is development; developing the human element. We're in a rut because we lack skills and education.

I'm off onto tangents here, but all this involves Indians. The Bureau has educational programs even though they're limited. We should develop our people so if we obtain industry for the reservation, we have people developed for steady work. They'll learn dependability and be reliable.

One other point relates to OEO programs. Last July, we set up our budget. The slip we made was not allowing enough for in-kind contribution. It has really hurt my budget. Ten percent sounds like a small contribution by the Indian, but it amounts to a lot of money. If we figured in the supervisors from my tribe, the vehicles we furnish the gas and all that as our in-kind contribution, then OK! But we can't use that money elsewhere, because we must make our in-kind contribution, too. We're hurting on this.

The point is can this in-kind contribution be knocked out? If so, we could then use the money elsewhere. We must lift the red tape on education programs. These things really hold us in poverty.

A man, 18 to 35 I believe it is, when able and competent, is to look for a job. But what about the unskilled and those not in that age bracket? What to do with these people? There's an element left out, who must live, too.

The age limits in education should be lifted to help people who want further education. Can this ten percent contribution be knocked out? Then, can we lift age limits on BIA educational programs? It should be more flexible so a person who is maybe 47-48 years old could yet learn a trade.

HOLT: Perhaps it would be wise for us to think about prevocational training programs so there might be continuity to our upgrading. Not long ago, I met with Bureau of Apprenticeship about qualifications for BAT programs. They told us we must have at least a high school diploma or its equivalent. This ruled out a majority of our people especially from poverty-stricken areas. They also had to be 20 to 30 years old, I believe.

Due to testing services we have, we're often unable to qualify for Manpower Development Training. Some of these areas could be redesigned so more people would be able to take training programs. It's something to think about.

CHAIRMAN: You're saying that situations on the reservations are unique. They aren't the same as in a non-Indian community. You're talking about a high school diploma being pre-requisite for some MDTA training. A lot of Indians do not have high school diplomas.

HOLT: I had reference to Bureau of Apprenticeship. MDTA is quite flexible, but Bureau of Apprenticeship isn't.

CHAIRMAN: You are saying they should design their criteria to fit the reservation?

HOLT: And training programs also. It involves testing -- the works.

OMEN: I have a question in regard to tight money. We had some hard luck with our sawmill. We had a new one just operating in the black and it burned. Now, we've completed another new one. We're asking the Government to subsidize lossess in operating costs of the burned mill because the new one will take time to get out of the red and into the black.

I was thinking of Mr. Ducheneaux's words about looking into the future. It's very hard for our tribe to do because although OEO is operating on our reservation, we figure it's more or less temporary to ease us along.

Now, a company is to build a furniture factory and has come to the last step. They need $800,000 for operating expenses which they thought they could easily acquire. But this tight money came up. They've had trouble and our tribal council decided to borrow money to loan to the company. We tried the BIA loan fund and found it practically depleted. So the company is still trying. They think they've made it.

What support would we get if this money doesn't materialize for operational expenses? This is the last step for this factory before they would start breaking ground.

Would any industry have possibilities for a reservation during this tight money period? How can they acquire money? Who will they go to and what support can they expect? We want to know because it's the last phase of this operation and we're ready to break ground. This tight money makes it pretty hard and we're worried about this. They may get this money, but we're afraid they won't and where would we go from there.

CHAIRMAN: You have an opportunity, an industry, and there's no avenue for funds to get this industry in operation?

OMEN: Not for operational expense.

CHAIRMAN: Then we're talking about something Mr. Cassell talked about this morning, awareness of the need for cooperative effort by all agencies. Here is an opportunity for a reservation to get industry but they are stymied because they lack money to get it going.

Excerpted From:

PANEL NO. 1-B

"WHAT ARE THE BARRIERS TO SATISFACTORY EMPLOYMENT OF THE INDIAN PEOPLE?"

Chairman	Harry J. W. Belvin Principal Chief, Choctaw Nation Durant, Oklahoma
Recorder	Neal B. Hadsell Regional Director, USES Denver, Colorado
Other Participants	
James M. Cox	Tribal Representative Comanche Indian Tribe of Oklahoma Midwest City, Oklahoma
Tom Goslin	Kickapoo Tribe Mercier, Kansas
Earl Grover	Representative, Cherokee Tribe Oklahoma
George W. Harris	Councilman, Sac & Fox Tribe Oklahoma City, Oklahoma
Mrs. Mabel Harris	Social Worker, OEO Indian Programs Sac & Fox of Oklahoma Oklahoma City, Oklahoma
Morris Leonard	State Director Oklahoma State Employment Service Oklahoma City, Oklahoma
August Little Soldier	Chairman, Three Affiliated Tribes New Town, North Dakota
W. D. McIntosh ("Dode")	Principal Chief, Creek Nation Tulsa, Oklahoma
Lee Motah	Tribal Councilman, Comanche Tribe Oklahoma City, Oklahoma
Samuel Osborne	Chairman, Pawnee Tribal Business Council Pawnee, Oklahoma
Earl Boyd Pierce	Cherokee Nation Muskogee, Oklahoma
Henry W. Scott	Vice Chairman Sac & Fox Tribe of Oklahoma Cushing, Oklahoma

Excerpted From:
PANEL NO. 1-B (Continued)

Other Participants

Alvin E. Smith	Vice Chief of Eastern Band of Cherokees Cherokee, North Carolina
Crosslin Smith	Tribal Resource Officer Cherokee Tribe Tahlequah, Oklahoma
George S. Sunday	Chesapeake and Potomac Telephone Company Plans for Progress Washington, D. C.
Lewis L. Zadoka	Chairman Wichita Indian Tribe of Oklahoma Anadarko, Oklahoma

CHAIRMAN: I'm glad to see a good representation of Indians from all over the country who are interested in Indian employment and Indian affairs in general, because many things will be brought to our attention. We'll try to bring to the attention of officials in charge things that might help with the many, many problems you have.

I agree with some things I've already heard. One of the greatest problems is Indian unemployment. One of the great things in this world is happiness. When we seek happiness we often find it through employment because an unemployed man is unhappy. Ultimately, it comes to that very point. If we don't have a way to care for ourselves through a job of some description with income, we're not happy. We can't be fully participating citizens of this country without a job.

I once worked under a full-blooded Indian in an Indian boarding school-orphanage. We had chapel frequently. This Indian talked so long and repeated himself so often that I got tired of hearing him. But there was one thing he impressed upon me.

He said, "You Indian people, you Indian boys and girls, must qualify yourselves to meet competition in this world. You must assume the appropriate attitude. You must get rid of some old prejudices. You must learn to walk by your white brother and deal with him. You must learn that because you're an Indian, you must do the job better than he does or he will get your job."

That was a large assignment. I say, sometimes jokingly, "I've been an Indian all my 66 years and I think I know something about Indian attitudes even though I don't understand them as well as a full-blood, like my father. He taught me in my childhood the same thing this superintendent taught me that I must learn to compete. I must learn to be just as good as the other fellow or better or see him get my job. That attitude prevailed in territory days.

And so, my friends, the government is now taking a good look at Indian affairs and Indians are at a crossroad. We have reached a point where we have a voice in things that happen to us. I'm proud that not only government and its agencies, but other agencies, private business and industry are helping Indians find themselves and helping alleviate some of the suffering we know so well.

An Indian can be a fine workman. One thing my Indian father taught me, which I am proud of and will never forget, is that the Indian has the same intelligence as the non-Indian. He needs only to cultivate it.

With these few remarks I want to inspire you, if I can, to be Indian, to be American, and to get rid of prejudices and skepticisms, because we're capable of selecting good from evil. We're able to make our own decisions. I want to impress upon you that we assume the proper attitude. Teach us truth and truth will make us free. If we know that, can't we then assume the proper attitude? I don't want to sermonize, so let's go into our program.

PIERCE: I'm taking the liberty of presenting a gentleman I just met on the floor of the convention. Mr. George Sunday represents Chesapeake and Potomac Telephone Company at Washington, D.C. He's been loaned to a great organization of business people in this Nation called the Plans for Progress Program. It's a voluntary, cooperative effort to help groups such as Indians. Practically every large corporation in the Nation is sponsoring it.

SUNDAY: I agree with Chief Belvin that regardless of manpower programs developed, if an individual doesn't have the attitude to compliment the program, the program won't work. Regardless of what a man is, or who he is, some day he meets something he doesn't like. But if he's big enough to stand up and be counted, he will get to the top.

McINTOSH: We have stressed the fact Indians need employment and apparently the individual Indian must leave his abode and move into industrial cities to secure employment. We have argued all along with the powers that be that they should see that industry is decentralized and moved to various sections of the Indian labor force. It can be done easily.

Here's an example. The Shawnee Indian tribe has the finest setup in the world. They have fabulous buildings, own the grounds and have all the improvements. Yet they're begging industry to establish a plant. They have no labor troubles. They have a labor force, buildings, sunshine 360 days of the year and an average temperature of about 72°.

PIERCE: I agree with the comments and suggestions of the noble Chief of the Creeks. I'm from Cherokee country. I've been their attorney since '38 or '39. Other Cherokees here, I think, will agree that what we need in Eastern Oklahoma is about 6 or 7 small plants employing from 50 to 200 people. We have 11,000 people unemployed, 40 to 50 percent illiterate heads of families who haven't had employment for months.

The Cherokees are not unlike members of the several tribes represented here. They live where graves of their ancestors surround them and they have no urge to leave. We have a serious problem. We feel if we had five or six plants to offer employment the poverty problem among the Cherokees would be solved quickly.

C. SMITH: I wholeheartedly support the statements of Mr. McIntosh and Mr. Pierce. I would add that before bringing industries, we need extensive work in various remedial education areas. It may be math or it may be English. Extensive training programs are needed for the Indian. I'll try putting Cherokees into three groups! The school dropout population within the Cherokee Nation will need remedial work and a training program, for whatever industry might be brought to the Cherokee.

Secondly is the uneducated Cherokee of 21 to about 37, the Indian who didn't have opportunity to go to school. He's not a dropout. He just hasn't had the chance.

Third, we have a group about 37 to 47. They will also need training if they're to be considered for industrial employment.

If we can possibly eliminate some of the research costs and find, instead, the right people to work with Indians in counseling and training, we can give a target date on which we'll take care of our Indians.

SUNDAY: Bringing industry to the reservation is the perfect solution, but it may be awhile before this happens and something must be done in the meantime. Find a way to get your most talented and gifted young people in training so they can travel to job sites and not have to move off reservations. If they return, after a day's work or even periodically, they'll serve as living symbols to others.

Gentlemen, you are living symbols to your people and they look up to you. They look up to employed people as living symbols they will strive to imitate, and this is what you need -- goals.

GROVER: I say this in behalf of Cherokees. We are proud people. We need help and Mr. Smith states a fact. All we need is a little push. We need vocational schools similar to Okmulgee, Oklahoma. That's all we need. The tribe is doing its best to help the people be independent.

We're doing our best, but we must have a little help from somewhere. We have some funds through Mr. Pierce's efforts but we must have a little push. We have manpower. We need education!

CHAIRMAN: I don't know exactly how many tribes are represented, but we want you all to understand there's no one tribe trying to take control. Some are just more aggressive.

I want everyone here to have an opportunity. I don't know if any reservation Indians are in this group but we would like to hear from you.

I want to make this remark. I have heard, very often, that many Indian programs emanating from Washington are reservation centered and that there's more emphasis placed on reservations and reservation Indians than on those who are, we might say, assimilated into society. Now, we have two or three divisions of Indian people, and we're not confining these discussions to any one group. We want you to understand that.

A. SMITH: One of our problems, I think, goes back to educational aspects of the whole thing.

We have on our reservation three factories that help tribe employment plus a number of private investor recreation programs. However our school system is very poor. We don't think our youngsters are getting the quality education they deserve so they can leave the reservation or take top jobs in the factories we have.

We have a problem in certain age brackets from 35 on up, but I think our main concern is that none of our local Indians are qualified for top positions in these factories. We need more manpower programs and vocational education in our schools. If we can solve our education problems, we can solve our poverty problems, but it will take time. Our feeling is that poverty results from lack of education.

MOTAH: I want to listen so I can take something back to my people. I once heard this: "Cradle to the tomb" training program. We've passed the tomb, I believe. I haven't seen it yet, but they say we have a program in Oklahoma City. Counselors or those who recruit trainees should not be partial. We Indian people are bad about being partial. Whenever we get leadership, we often pull in our uncles, nephews and everybody. A family that's destitute needs help, and we overlook them. We walk right over them.

The counselor is a very important individual in this program we're trying to submit to our people.

I kind of feel this way in my heart. I'm an Indian, Jimmy; you know, I get kind of....

CHAIRMAN: Indianized.

MOTAH: Yes, Indianized. You said something about programs being reservation centered. Now, we're Indians too, but we don't live on a reservation. I think we're in the same category as people on the reservation, but maybe we're in worse shape than reservation Indians.

Those Indians moving into towns rather than living off our people on the reservation have tribe income and land, and they live off it. But, we try to go into town and we're penalized. When we go to the big cities and try to get services, we're penalized on hospitalization or medical attention. In Oklahoma County, I am not Indian! I can't go to the hospital or use any facility for Indians. It might sound comical to you fellows but it's a problem in Oklahoma City, and fellows, I don't know how to solve it.

I wish we had somebody who could set up this job training program. I wish they'd get somebody who would look at everyone on the same level so this program could be available to all Indians regardless of whether they were rich or poor. We need help in our area.

CHAIRMAN: When you leave the service unit area, as far as hospitalization and medical facilities are concerned, you're no longer an Indian. That's been true, but just recently, they changed that program and they're to accept people from outside the service unit area for medical service and hospitalization.

We fought that thing for years and years and haven't quit punching. I think we're solving the problem. Lee is right when he says we're penalized in the metropolitan areas because there we become assimilated.

A Creek lady once came to me complaining about things. She seemed to resent that white people and Indians hadn't yet agreed on everything. I said, "Just a minute lady, the white man is accepting the Indian more every day." She said, "Don't say that. It's not a matter of the white man accepting the Indian; it's a matter of the Indian accepting the white man!" That put a new light on it.

Lee, you hit it on the head when you said we shouldn't be too Indianized. We have felt in the past there was discrimination, but this country offers opportunity and we need to prepare ourselves for it.

SCOTT: I work for the Opportunities of Industrialization Center in Oklahoma City, an adult education program. My chief said, "You go to the conference as a full-blooded Indian. They have many good talks by educated people. Many times, the Great White Father makes a rule for Indians that we don't know about. Our Great White Father is offering something to the poor Indian people." And then he said, "He is going to do something for you. You go up there." So I'm here and, like I heard an old Indian say, "Lots of clouds, maybe this time, sure enough, it is going to rain." (Applause)

Let's look at it that way. An old Indian sits back and says, "They said this or they told us that." The Indian has pride. He's not going to say, "Yeah, white man, I believe you; I take your word." No, he's going to look into it. My Chief said, "Mr. Henry Scott, look out for our children. You're supposed to be a smart man, so let's look out for American Indians."

It takes much philosophy to get to poor people in the mountains and woods. We'd better get a good philosophy and say, "People, this is the way." People will believe and our program will go.

We need education. My people are a minority, we know that. We want inspiration for our Indian tribe so they can make a success of this life.

I'm helping people of all creeds. That's what they tell us to do. When I see a friend, I say, "Hello". To the colored man I say, "Hello, how do you do?" That's the kind of inspiration you need with Indians. They have pride in themselves. They say that our Great White Father has put an Indian in the BIA and maybe that Indian is going to think about Indians and maybe we will get help. He will be an inspiration to the Great White Father, Mr. President. (Applause)

CHAIRMAN: I appreciate what you said, because you represent another segment of the Indian society. I can't express myself as the full blood does and he can't express himself as I do, but we can understand each other.

Did I gather you were recommending that someone go among the people, even in the recruiting program, on their level and talk their language?

SCOTT: Yes. I heard they'll have an office in Oklahoma City or Tulsa. They're going to hire Indians from Anadarko, but they don't have training and must learn how to work.

SUNDAY: You bring up a point which reinforces what I was saying. The only way you can make people believe things are changing is to have them see changes. Some places use film and some use living proof. But there's been too much talk and they don't believe anymore unless they see.

HARRIS: I like these speeches. Mr. Belvin, I'm glad to be here to see you and all the Indians from different reservations and tribes. The educational need is my problem because you can't do anything unless you have schooling. This is the only time I've ever had the privilege of coming to a gathering of this sort in my life. I was appointed by the Chairman of the Sac and Fox tribe of Oklahoma to come here and take in what I could on manpower. It is a good thing we meet this way and I believe it's going to continue.

CHAIRMAN: Last October and November we had a leadership conference. We recommended many things that we understood would go into an omnibus bill and they were to try getting it through Congress. A bill had already been written when that conference took place. They called the chairmen of each conference into Washington a few days ago to go over the omnibus bill. I understand, however, Indian people are recommending almost total scuttling of that bill.

A letter was written to the President of the United States. I want to read just one paragraph from that letter which is very significant and voices what many of us Indians feel.

"For other citizens government exists to serve them as a matter of right and not a favor. It is time that government consistently recognized that it is our servant and not our master."

"Many of our difficulties today, we feel, lie in the unresponsiveness of public officials to our social and economic needs, despite the fact that adequate legislation exists to further Indian progress in many fields."

"The last major, progressive policy and legislation was adopted in 1934, 33 years ago. Today, we need revision and updating of that policy. That policy saved our lands, insured our rights of limited self-government and opened the door to financial credit for Indians."

This is along the line of thinking we are pursuing today.

LEONARD: As you know, Jimmy, we haven't been able to do as much for the Indians in Oklahoma as we should. We've tried. We've done something, and I think there's hope for more. Bureau tendency is to force everything into the largest towns including our staff and all facilities. But I think there's hope they may recognize that Indians do not live in large cities.

You had about the first MOIC project in the country. If we can get our Washington office to recognize that Oklahoma City and Tulsa are not where the Indians live, we might make progress.

PIERCE: Mr. Chairman, I didn't know Mr. Leonard was here and I apologize to him. That gentleman has tremendously helped the Cherokees through his sympathy, expertness and contacts with other fields of government. By cooperating with the Bureau, there has been established in Delaware County, Oklahoma, for the Cherokees, a heavy equipment training school under Manpower Training. I'm told the big contractors are watching the school. They need trained Cherokees from the school A similar school can be started quickly in every tribal group in Oklahoma. Mr. Leonard is a great public servant and a great citizen.

MRS. HARRIS: I'm not here as a delegate for an organization or tribe. I came with a feeling for Indian people because I work predominantly with Indians. I'm a social worker. We're funded by the Office of Economic Opportunity so I come in contact with Indians. I go into their homes and I visit them. They are very poor. They are my people. This is not peculiar to one tribe. I work with urban Indians and among Indians living in the county.

The problem is deep and makes you want to help. In this you must have people who will work with Indians and not be afraid to sit with them. It will take an Indian to work with an Indian.

A VOICE: You said it!

MRS. HARRIS: You can drag your college degree into this poor home and they won't know what you're talking about. They won't understand. You don't tell an Indian, "I hear you are poor," then sit there with a pencil and want to know all about him. He will tell you nothing.

But you sit down and say, "Well, I'm working and I'm an Indian", and they'll open the door for you. I don't care how poor they are, they'll let you come in if you're Indian. Before you know it, they will tell you, "I only have a fifth grade education. Is there a place I can go to get training? I work for only $1.25 an hour. I sack potatoes. I have seven children, but I can't send three to school because I don't have money for shoes. I can't buy their lunches."

These are sore spots we've been talking about for months and years. I hope, out of this meeting, we can have more Indians work as counselors. It is lack of communications, really.

Just as the mayor said this morning, they don't read the paper. The government puts out bulletins galore. But does the Indian ever pick up a pamphlet? I've distributed 2000 pamphlets about our program. No one responds, but when you go to them, they ask about it. That shows they don't read it. How do they know someone has a job? How do they know there's a program working for them for their benefit? You must have someone work directly with them. Maybe they don't have the cleanest chair and maybe the house isn't what you're used to, but they feel when you come into their home you're trying to help them. Talk to them in a friendly way and they pour their hearts out to you.

Disease in the areas where I have worked like tuberculosis the non-Indian has never been able to report because when a non-Indian comes to the door with a briefcase and scratch pad, they won't let him in. But, an Indian goes there and they will say, "Well, they told me at the Indian Hospital I had tuberculosis, but I don't believe I have." You ask, "Would you mind going for a checkup?" An Indian is asking him, so he says, "How can I get in? Can you make arrangements?"

ZADOKA: We have in Anadarko a carpet manufacturing company. They have about 200 employees. About 35 or 45 per cent are Indian. But they have such a tremendous turnover it is astonishing. It seems to me that as soon as they have a training program for Indians and they become production workers, they stay two to three months and then there's a mass layoff. Out goes the Indian, trained for a particular job. They pick up someone else and that part I don't like.

CHAIRMAN: Those they bring in are Indians?

ZADOKA: Yeah, they're new Indian trainees. This seems to be a problem for Indians in our local area.

COX: I agree with those comments and I particularly like Mrs. Harris's description of her duties as a case worker. I'm personally acquainted with what she does and she's doing a fine job in our area.

The point Mr. Zadoka brought up could be explored just a bit further. When we speak of bringing industries into Indian areas, it's on a basis of immediately available labor force. The point I believe he's attempting to emphasis is that when industry enters these areas, it's basically financed by other than Indian sources. This company is obviously after production or they wouldn't be in business. So, an individual is trained. Maybe he doesn't quite meet a particular qualification of this industry. The tendency is, then, a mass layoff approach.

Now, this stems primarily from an agreement between the Bureau of Indian Affairs and the company because of subsidizing. I maintain that speaking about industry is also speaking about need for finances. If we're going to have industries in Indian communities we should provide means for Indians to develop these industries and finance them to the degree they have controlling interest. Then they control employment. We must have patience with one another in developing our people and in suffering with them for whatever time it takes them to become proficient.

My point is that we need financial assistance in the process of industrial development in our areas, with a basic requirement that controlling interest of this industry lie with Indian people.

CHAIRMAN: Is it your opinion there's an understanding between the Bureau and the Mills that this was to be a training program and that a certain number of Indians would train, then another group would be put in and then another group?

COX: What I'm trying to say is that, obviously, the Bureau is involved to subsidize a certain amount of the pay an individual will get. But this doesn't necessarily prevent the industry which is in business for itself from laying off people. All I'm saying to you is that certain of these people because of, let's say, impatience or the desire to make money, are let go. It's a matter of pride, but I don't believe anyone can exceed an Indian's ability to use his hands or his mind.

LITTLE SOLDIER: I want to take you folks north. I'm one of the full-blooded Indians. We've run into quite a few problems, but we try to solve them through contacting our county agents and our state representatives. We Indians should work with our white friends rather than fight them.

We have a few problems due to the Garrison Reservoir. The government took the heart of our reservation and put us on the hills where our people weren't accustomed to living. We had to adjust ourselves to a new way of life and this is what we're doing today.

GOSLIN: I want to get in a few licks for Kansas. We have our problems even though we're a small tribe. We have the same problems you have. Our biggest problem is getting the right kind of cooperation from the Bureau of Indian Affairs. We want to do something with our lands but we don't seem to get any cooperation from the Bureau. They give us power one day and take it away the next. We present a program and they say, "You can't do it, because of this regulation and that regulation." It ties us in a knot.

One thing I think we're leaving someone out in regard to education. Some of us could better ourselves if we had opportunity to go to school, but we can't leave our homes. Let's have some schooling we can take by burning the midnight oil -- a correspondence course. We could educate such people that way.

C. SMITH: I think this is real important. There's no doubt in my mind we're speaking of a proud race of people who've been confronted with all sorts of difficulties perhaps more than any other group in the nation or in the world. There's a need for understanding by employment offices. Some people do a good job, but I think the hammer must pound away towards understanding of Indian traditions.

I recommend to participants here, non-Indian as well as Indian, to see the film, "The Indian Speaks."

OSBORN: I agree with Mrs. Harris. I remember the President said that he liked what he saw and heard better than reading about it. If he would like to see the living conditions of our Indians, he can send a representative to the Indians.

CHAIRMAN: I jotted down a few of the points we tried to develop.

1. Industry, within reach of the Indian labor market, is recommended.
2. Education and training, such as Okmulgee Tech School and vocational education in the high schools, is needed.
3. Indian counselors are recommended.
4. More Indian workers among Indians.
5. More stabilized Indian employment in government subsidized programs such as Sequoia Mills.
6. The traditional Indian must not be forgotten. We must remember him when we're programming.

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Excerpted From:

PANEL NO. 1-C

"WHAT ARE THE BARRIERS TO SATISFACTORY EMPLOYMENT OF THE INDIAN PEOPLE?"

Chairman	Domingo Montoya Chairman, All Indian Public Council Bernalillo, New Mexico
Recorder	James St. John Bureau of Employment Security, USES Regional Office Dallas, Texas

Other Participants

Robert B. Bates	Equal Employment Opportunity Advisor U. S. Civil Service Commission Washington, D. C.
Lindsay L. Campbell	Office of Farm Labor Service Washington, D. C.
Wallace Galluzzi	Principal, Haskell Institute Lawrence, Kansas
Lawrence H. Hart	Chairman, Cheyenne-Arapaho Tribes of Oklahoma Concho, Oklahoma
Jim Hena	Technical Assistant Indian Community Action Project Arizona State University Tempe, Arizona
Gerald Kane	Chairman, Owens Valley Paiute Shoshone Band Bishop, California
Robert F. Lavato	Pala Indian Reservation Pala, California
Robert E. Lewis	Governor of Zuni Pueblo Zuni, New Mexico
Nelson Lupe, Sr.	Arizona State Employment Service Whiteriver, Arizona
Glen Mitchell	Assistant Director Office of Special Activities Bureau of Apprenticeship & Training Washington, D. C.
Mrs. Vynola Newkumet	Representative, Caddo Tribe Norman, Oklahoma

Other Participants

Dr. C. P. Penoy	Employment Counselor Bureau of Indian Affairs Concho Agency El Reno, Oklahoma
Bradley Reardon	Employment Service Advisor Bureau of Employment Security, USDL Washington, D. C.
Emmett St. Marie	Spokesman, Morongo Reservation Banning, California
Walden Silva	Deputy Director, EEOC Albuquerque, New Mexico
Stanley Smartlowit	Member, Yakima Tribal Council Toppenish, Washington
Lawrence Snaki	President Delaware Tribal Council Midwest City, Oklahoma
William P. Soza	Spokesman, Soboba Mission Hemet, California
J. V. Yaukey	Executive Assistant South Dakota Department of Employment Security Aberdeen, South Dakota

CHAIRMAN: The main concern of our panel is what are the problems and obstacles preventing an equal shake for Indians? If Montoia shows up, we'll have him take over.

SOZA: The thing we need is education. That's our biggest problem. You could probably start on the trades with young kids. Many are capable, but haven't got facilities or money for college and this is the core of the thing. We should elevate these people so they can enter a different field.

LEWIS: We know our own situation and we have the common problem of unemployment. Many of our people are unemployed or underemployed and, as the gentleman from California said, we're in this situation today because of lack of training and education. We have people who went only to grade five or six and have limited knowledge of English. It's hard for them to relocate to urban areas and we can do very little about it unless industry could provide employment on the home reservation. Perhaps we can give each other ideas to help our reservations. Our communications have been lax in all departments, but I believe we're hitting that problem.

HART: I had a meeting before coming here on local job opportunities. Most people who came to that meeting were unemployed young men. These men have been seeking employment in the surrounding community, but haven't found it. There have been documented cases of discrimination against the Indian solely because he was Indian. Many say that if they just had the chance to become employed they would prove themselves as many have. Many have been trained and have necessary skills. They're capable of learning and opportunity is all they need.

SILVA: I'm interested in what I just heard and would like to see Mr. Hart later. We have 10 regional offices around the country and, through Title VII, attempt to eliminate this situation in employment. The reason we're at this conference is because we want to hear from the Indians. Our office can help them in employment when there are charges of discrimination.

BATES: One of our primary reasons for being here is to learn and understand the problems. The Civil Service Commission agenda for the future is to bring Indians into the Equal Employment Opportunity Program throughout Federal Service. As you know, our programs in the past have been directed towards Negroes, Mexican-Americans and Orientals. Our purpose is to make sure that Indians are not excluded from this program. There are Federal installations located in areas with high concentrations of Indians. Our objective is to see that Indians in these areas have an equal opportunity to compete for jobs in Federal agencies. One main purpose here is to zero in on the problems and see how we can best mobilize our efforts.

CHAIRMAN: I hope you get many ideas on how to get more Indians in service.

LAVATO: The services, particularly northern California Naval and Marine bases, have ammunition depots. I've worked there and many older ones work there now. Does this have something to do with training in Job Corps?

BATES: No, the Job Corps program is different. We're concerned with employment in the executive branch of Federal Government.

CAMPBELL: I'd like to address a question to Mr. Bates concerning Civil Service programs and how they effect reservation Indian populations. Have there been thoughts on developing alternatives to testing or upgrading skills through an apprenticeship program in Federal employment for Indians who are disadvantaged or without opportunity to compete in the labor market?

BATES: A number of things are underway in the Commission. For example we have eliminated tests completely. In others, we're taking what we call a Job Elements approach for checking background, employment history, education and experience and rating qualifications on this information. With regard to the entire DEO Program, Indians are included as much as any. There hasn't been any great effort in the past to promote opportunities just for Indians as there has been, say, for a larger minority group, the Negro. But we have in mind in Civil Service a program under which we would cooperate with Bureau of Indian Affairs in furnishing information to our new Board of Examiners and to our Regional Directors and their staffs. The idea is to see that no personnel officer overlooks Indians in his particular area when recruiting.

MRS. NEWKUMET: Employment and education are important, but the important thing in the Muskogee-Anadarko, Oklahoma area is industry.

I'm a director of the Land Management Board. We have about 2,000 acres and we've been trying for two years to get an industry. What we have would be unskilled labor, because unfortunately, we've lost our educated Indians to California and Arizona. Many left to go to Oklahoma City and get jobs. It's unskilled labor and they wind up in slum areas. This displacement is very unfortunate.

CHAIRMAN: If we had good jobs in the right places we'd solve a lot of problems.

MRS. NEWKUMET: Exactly. There's a strata in education and labor skills and we have rarely touched the highest. We've hit the lowest which is really important, but there's an "in-between" and I don't think a blanket decision should be made on any of these problems.

ST. MARIE: People talk about things in Washington, but it doesn't get down to us in California. We've heard about different problems. They tried in Riverside but they don't have sufficient help. They promised to check our irrigation lines which are about 50 years old. Last year we tried to irrigate, but it broke down. The people were squabbling about water and were afraid to garden or farm because they couldn't depend on the water. In Washington and different places we hear that they'll do this and do that, but it seems to go no further. Why doesn't it come down to us where it can do some good?

ST. JOHN: Did I understand that the reason is lack of people?

ST. MARIE: Lack of your help as far as Riverside is concerned. They have one or two men there who have about 10 or 15 reservations in Riverside and San Diego

Counties. We've been promised help for four months, but they say, "I'm sorry, we can't help you right now because we've got to be in San Diego or someplace." What can you do? You can't blame the people in Riverside because they don't have enough help. They promised us with good intentions but promises don't help.

CHAIRMAN: You're saying get more people in the local office?

ST. MARIE: Yes, that's right.

ST. JOHN: I'd like to know specifically the thing you're referring to.

ST. MARIE: The Riverside area.

ST. JOHN: Riverside. Any particular State agency?

ST. MARIE: The Bureau of Indian Affairs field office. They've got only one or two men.

LUPE: We're having a conference to solve the problem of employment for Indians. I'm with Arizona State Employment Service and I found that one of the biggest problems among Indians and non-Indians is lack of understanding. We send a boy to a job and the employer tells him that he goes to work at eight and you quit at five. The employer never looks at that boy's homelife. He never tries to understand Indian culture or religion. Any time the Indian practices his religion or his culture, he may miss a day of work and then he's fired.

It's our fault we lack information regarding rules set down by employers. We should understand these rules and regulations. I don't think discrimination has anything to do with Indians not finding work. An individual must stand on his own two feet and work into a job.

We had a big construction job. The BIA put up a day school and about 30 boys were working. Out of 30 boys, only one stood up to his boss. Indians cannot take harsh commands or remarks. When we hear one, we take off because we don't want to listen. This boy stood up to his foreman, talked back to him and became one of the best Indian boys on the job. His foreman is trying to find a job in the company for him so he can take this boy along.

MITCHELL: I would like to concur in Mr. Lupe's remarks. It does seem that industry is awakening to the need for understanding the Indian. Two weeks ago I met with a Washington company official who is very interested in establishing an industry in New Mexico. They wanted to know about training assistance. The big point is they're willing to spend hundreds-of-thousands of dollars to know Indian customs, religious beliefs and so on.

More industry should do this. We must better understand and communicate.

HENA: We've heard a lot of talk about Indian employment and we were told they wanted to solicit ideas from Indians. One of the speakers said that you go to a conference and hear a lot of words, but no action is taken. This should be an action conference. Several Federal agencies at this meeting need to consider an advisory committee at the national level with representatives from each agency and especially from Indian tribes. These agencies can utilize local talent from reservations. One problem is that our talent moves from local areas because there are no jobs. These agencies would do well to consider hiring Indians to work with their own people. There needs to be recognition of culture and of heritage.

One of the biggest problems on the reservations is unemployment. Many tribes are trying to do something about it. However, many, especially New Mexico Pueblos, lack financial means to initiate programs. If means could be found to relax lending methods for Indian tribes, it would really help. When we talk of creating employment we need to also consider development of resources and bringing industry to reservations. In the OEO program, many tribes are too poor to produce their 10 percent share. They must be able to participate. We need to position agents and representatives of various agencies near the reservation so that they may work directly with tribes. Where possible, Indians should be employed in such positions. We should recognize that Indian tribes have a special relationship with the government. Immigration laws were lax when Indians had this country and therefore, you guys took over. Agencies and employees of agencies should be informed of the special relationship between Indian tribes and the government, because they tend to impose regulations that really don't apply.

SMARTLOWIT: Employment and education are the bigger concern of our tribe. We have the Watoo irrigation project. The project engineer was transferred and the Tribal Council and NFFE had a running fight with the project director about the promotion of tribal members. We've had men working there for 15, 20, 25 years and one for 28 years doing the same job, in the same position although he's a college graduate. When they had an opening, the gentleman heading the project imported help to fill it. This was a big concern for the Tribal Council.

At the Indian Agency, we have at least 200 employees. We spend $35,000 a year for scholarships to colleges, universities and trade schools and we find it true there, also. Instead of our own members getting opportunity to work for their people, somebody is transferred from some part of the United States to fill a position we know our members can fill.

We set up our own budget of over $2,000,000 for employment and to take care of the agency and the irrigation project. I have a memorandum from our Commissioner of Indian Affairs. He says the Yakima Indians do not have preference. I disagree with that. As long as we are budgeting tribal funds, we should have something to say about employment. (At this point Mr. Montoia assumed Chairmanship.)

KANE: We have a good opportunity on our reservation for an industry. We want industry to employ our people on our own reservation. Through steady employment we can educate our children and this is where we're going to pick up. We will not educate our children through the kind of employment we have now, because it's seasonal and it's pretty hard in the winter.

YAUKEY: I'm in this meeting because it had vacant chairs and I wondered if I was in the right place. But, I see the problems of the Indian are the same in most places.

In South Dakota we've been rather successful with industry. At one reservation, Wright-McGill has a factory. There's an automobile muffler factory, a wool blanket weaver and a plastic toy factory, along with normal state industrial development. It's a partial solution to the problem. One thing, as we go "gung ho" on industries is to be sure there's a market for the product. Our start has been modest, but it's been good and can go further.

PENOY: When we talk about education, we usually think of the academic scholar or the person attending a formal institution. Actually, education is everything. One of the big barriers for American Indians is the culture barrier, the misunderstanding of groups and lack of communication between them. Orientation into society is perhaps of most value to the most people. It is fear of the unknown. You must learn whether you like it or not. You may not like the white man, but you'll have to live with him. You must adjust to society and this calls for leadership among Indians. Almost no Indians are business wise. They're beginning, but they haven't had the chance. Among your associates, the men who run business are sons of the fathers who were businessmen. Don't stop at the academic level. Take another step. Put Indians into good business schools. Their leaders have done remarkably well, but they could go much further. The culture gap is almost a fear of the Indian by the non-Indian.

Mr. Falluzzi from Haskell tells me young people are going into business and doing a good job. We need more of this. The Tribal Councils can't function well unless they have knowledgeable people. All businesses have business managers, but the Tribal Councils have been reluctant to use them because they've feared non-Indians. Some non-Indians are not much account, but there are good ones.

MRS. NEWKUMET: I would add one thing to what Dr. Penoy has said. Indians are the most fortunate people in the world because they have the advantage of both cultures. It's a simple matter of communication.

CHAIRMAN: I come from New Mexico where I've been a member of Rural Development about 10 or 15 years. We had many meetings on how we could promote rural areas of the country and raise living standards. We got roads and then the State got worried about spending money on educating children since about 90 percent of those schooled in New Mexico with public money left the State! This was because of lack of industry.

When you talk about education, there's a question about what will they train for in these vocational schools. There's no industry to train for! This problem exists in a great part of the United States. Industry must be brought to the people. The people don't want to leave their own country. It's true that some leave, but only for a short time. This is especially true of the Indian. They work for a few years, sometimes only a few months, and then come home again.

GALLUZZI: At Haskell Institute we're proud that between 50 to 60 percent of our employees are of Indian decent including our superintendent. Any product we put out is at least 50 to 60 percent the effort of Indian people. They can do a good job in government agencies.

ST. JOHN: Five ladies in our office say "Thank you" to any delegate from Haskell. We have five Indian girls in our office in Dallas and they're our most competent people.

SNAKI: All problems seem to involve lack of education. Education and employment go hand-in-hand, I agree. We must know what skills are required before we entice industry to a reservation. I would like to see industry on all reservations.

I know several people who would gladly take this type of training who are older than 35. They could give as much as 15 to 20 years of good productive labor if they had opportunity to go to school or trade school. They're older and they now realize what's happened.

ST JOHN: Which specific program, sir?

SNAKI: Adult education and vocational training program. The Bureau of Education has a program with an age limit of 35. Over 35, you're disqualified. I'd like to see that age limit be extended to possibly 50 years. We have many people on the reservation 45 to 50 years old who could give productive service.

CAMPBELL: There are other Federal programs designed specifically to provide the type of services you're discussing. I'm thinking of recently acquired programs under the Nelson Amendment. This program is to assist in job training and employment service for older workers. Unfortunately, they spent all the money for this fiscal year. They only had about 12 million and it's all committed. This again points to communication. The people these programs try to reach aren't really informed. What we're trying to do is identify programs that assist Indian populations, inform Indians these programs exist and then get them together.

I've been listening to problems in development of industry on reservations and in developing manpower resources. How do you develop total resources of the region? How do you reverse the migration so there is a healthy, broad-based economy within the area to support people?

SNAKI: When you have a vocational training program for Indians, don't send them out of their State areas. Keep them within their community or within their State.

CHAIRMAN: A young man, say up to 35 years, fails to go to work because of lack of health services. Let's say he has poor eyesight. Some can't afford a doctor and glasses. There's no dental service for adults. Many people can't eat the right foods, become weak and can't work very long. Maybe his hearing is impaired but, with help he could go back to work with a hearing aid. These services are not available unless you have the money yourself. These are services no individual received from any agency.

REARDON: There is a possible solution through the State Employment Service. They put persons in contact with State Vocational Rehabilitation and funds are available for providing such things to enable them to get jobs. The problem has been cited many times today: getting people to act. This is where militancy on the part of the Indian is necessary. They must persistently demand services. You speak of cooperation but you must demand cooperation. It's just a fact of American life. Unless you yell persistently you'll be ignored, because there are many other groups asking for these services, too.

CHAIRMAN: I've been demanding and crying for years for these services, but this is the first I've heard they were available.

REARDON: I would be interested in knowing about your dealings with State Employment Service. Have they been favorable?

CHAIRMAN: I get such good attention, they listen to us and they say they recognize the problem. I feel, as I go home the next day, something will be done about it. It's been two years and nothing has been done yet!

Excerpted From:

PANEL NO. 1-D

WHAT ARE THE BARRIERS TO SATISFACTORY EMPLOYMENT BY THE INDIAN PEOPLE?

Chairman	Raymond Nakai Chairman, Navajo Tribe Window Rock, Arizona
Recorder	Emanuel L. Kohn Regional Director, USES Skokie, Illinois

Other Participants

Bert Anderson	Architect Department of Housing and Urban Development Washington, D. C.
Ray Boyer	Minnesota State Employment Service Bemidji, Minnesota
Samuel Burt	Special Assistant to the Director, USES Washington, D. C.
Erin Forrest	Business Manager, X L Indian Reservation President, California Inter-Tribal Council and Chairman of the Governor's Interstate Indian Council Alturas, California
William G. Funk	Personnel Manager Sandia Corporation Albuquerque, New Mexico
Milton Graf	State Employment Service Scottsdale, Arizona
Robert Jackson	Minority Group Representative Employment Security Department Seattle, Washington
Walter J. Knodel	Bureau of Indian Affairs Washington, D. C.
Daniel H. Kruger	Professor Michigan State University East Lansing, Michigan
Peter MacDonald	Executive Director, ONEO, Navajo Tribe Fort Defiance, Arizona
William J. Moore	Assistant Administrator, BAT U. S. Department of Labor Washington, D. C.

Excerpted From:
PANEL NO. 1-D (Continued)

Other Participants (Continued)

David W. Stevens	Pennsylvania State University University Park, Pennsylvania
Mel Walker	Director Community Action Program Three Affiliated Tribes Mandaree, North Dakota

CHAIRMAN: First, I wish to express my pleasure at the opportunity afforded in attending this conference. I'm pleased that many Indian tribes are represented. In this group I'm speaking to citizens who, by their very association, indicate their sense of civic responsibility.

To those who may review the proceedings let it be known we have here Indian leaders and non-Indian officials interested in Indian problems and working together unselfishly for development of our many reservations and for benefit of Indian people. The speeches this morning point out certain things on which to concentrate. We need to exert our efforts toward effective program goals.

Perhaps Mr. MacDonald, Director of the Navajo Economic Opportunity Program,can inform us of some problems.

MacDONALD: For probably 15 months, we've been making various studies on needs and shortcomings of existing programs and how the total manpower program can be accomplished with existing facilities and resources.

On the reservation are approximately 100, 000 Navajoes residing in a geographic area of 25, 000 square miles. Our problem is somewhat different from those of smaller reservations because added to a problem of unemployment, there are geographic, transportation and communication problems. The unemployment rate is something like 75 to 80 percent which is 25, 000 to 30, 000 people.

We found BIA, State MDTA and ARA doing vocational training, but we found this training doing only some good for some people and barely scratching the surface of the entire need.

The problem seems to lie in lack of a complete manpower service program. Input of quantity and and quality never seems to match output. For example, although various training programs find eligible Indians, they're directed only to certain, isolated areas.

In other words, when we need some welders, someone trains 10 or 15 welders. These welders train anywhere from five weeks to six months so they can pass their Class A test and, hopefully, then find a job.

The same is true with electricians and others, but there's very little effort from training to placement or the job development phase of the program. This needs to be emphasized. Too much emphasis has been put recently and in the past on placing Indians off reservations. This has not been necessarily successful. The majority of the Navajo people like jobs on their reservations for good reasons. One is that culturization of Navajos to urban life has not been effective because of language and communication problems. Frustration often sets in. This I sometimes refer to as Poverty of the Soul of the American Indian. When he's placed in an urban setting and expected to make a livelihood with the training he's been given, he may perform excellently in that skill. But in adjusting socially to the new setting he'll have a hard time. They often become homesick. They fail to integrate into the urban way of life and this causes them to lose their job or end up in the slums. This only takes the unemployment situation from a reservation and gives it to a city.

Another situation is that many training programs usually take just the cream of existing manpower from the reservation. Of our 25,000 employable unemployed, the majority are unemployed because they don't have basic skills to enter a labor market on or off reservation.

When money is made available they give tests, cream the top 100 and give them training. No one wants to be bothered with high school dropouts or those with no elementary education. Many are in this category. These are forgotten people.

There is great need to provide some kind of training program for those who've dropped out of school and those with little education.

These are some problems we've found on why we have a spiraling rate of unemployment on the Navajo Reservation. Each year we have 2,500 students graduate from high school and out of 2,500 graduates only about 300 go beyond high school for vocational, technical or university training. We don't know what happens to the other 2,200. To have a training program for even 1,000 a year would be falling behind because we're talking about high school graduates only! Then, there are probably 2,000 or 3,000 dropouts no one is touching these days, so services available to us aren't enough to even maintain the level of unemployment!

This is a grave problem throughout the country. If we don't do something today, and we keep the same level of effort in the next 10 years, we won't have 75 to 80 percent unemployed. We may have 95 percent unemployed of a greatly increased total labor force!

With this background, we've worked on a desirable manpower program which we believe workable as a demonstration program. If it works, it could be used in other areas.

We have an integrated system, a total manpower program which includes entrance testing facilities, counseling and placement in the category or aptitude of their skills. We have intake centers for anyone, regardless of his education level. We bring them into this center and give each a test. Psychology, aptitude, ability to adapt to jobs and even their mental and physical abilities are considered.

These people are then slotted into various areas. Some may need remedial or basic education. They go immediately to this education. It may take them six months to a year to get enough vocabulary of the trade to be able to communicate with the employer. Our intake center is to appraise an individual regardless of educational level, physical or mental capabilities or disabilities. From there, they go directly into specific vocational training. Some may finish high school or a technical training. While this is going on, there's an operation we call a job development unit. There's no use training thousands of people in various job skills if we have no place for them to work or if we must ship them off the reservation.

The job development unit works closely with the intake center. When they have 1,000 carpenters, job development knows we need 1,000 carpenters and that there are that many job slots available on a reservation, either by bringing industry in or promoting industry already on the reservation. It will follow with on-the-job training where they can learn getting to work on time and have true work experience. A strong follow-up section completes the system. This would take the resources of various agencies which must be integrated into the system to match individual needs.

It's complex but we believe workable. It allows balanced effort. If you're producing too many carpenters, output tells input to slow down, to get more bricklayers because there's going to be demand for them or to get more space technicians because of expansion in space employment.

This system will take money, but we feel this is the kind of program we would like to see. There are probably 2,000 to 3,000 permanent jobs with BIA on the reservation. Yet, probably only 20 percent of that payroll is held by Navajos. There are many jobs available for Indians and yet we believe there can be created subprofessional jobs to assist existing efforts of BIA as well as PHS.

There's a great need for community teacher aides, dental aides, health aides and medical aides. These aren't being created we feel but can be created through programs such as Nelson Amendment. Eventually these subprofessional jobs can become a necessity for the Federal agency. There are jobs now for probably 2,000 to 3,000 Navajos who could man these positions except for educational limitation and lack of opportunity to train. These jobs such as teachers, administrators, land management supervisors and maintenance crews. These are jobs that can be filled by Indians if properly trained. These people can work themselves into supervisory and management jobs.

But the most important thing I found is that each year BIA and PHS spend about $30 to $35 million in construction of school buildings for the Navajo. Out of that $35-million worth of construction, only 5 to 10 percent of the workers are Indians.

DR. KRUGER: Why is that so?

MacDONALD: Because of lack of planning. The Bureau knows one or two years ahead of time and so does Public Health that they can build five schools on the reservation and that they will use plumbers, plumbers' helpers, electricians, electricians' helpers, carpenters, finishing workers, painters, and so on. Yet no one tries to look ahead and say that in the next three years we'll have this much construction and we'll need this many employees. Let's train them now so when construction begins, we'll have people ready to move into those jobs.

This has not been done. Suddenly construction begins. It's usually let to an outside contractor who's given six months to a year to finish the project. He wants to make a profit, do it as quickly as possible and get off the job. The Navajos want jobs. Maybe only 15, 20 or 30 are hired and those hired are usually for menial, unskilled jobs. Last year we made a survey and found only 60 employed Navajo craftsmen. Yet there are hundreds of jobs each year for craftsmen. The contractor goes off reservation to recruit craftsmen and each year this is repeated.

There's a great resource for training programs if the Bureau and other agencies can anticipate and say, "We're going to build a school. It will take so many people to do the job and this kind of job skill will be needed. Let's train now so we'll have 90 percent Indians on these jobs."

Eventually with planning we can get more craftsmen and technicians from the Indian population.

JACKSON: You said something about integration of training facilities by agencies. From what you just said now, present training may not be for any special purpose other than just doing it to be doing it without thinking of schools to be constructed in a few years.

MacDONALD: Right. People who make a long-range plan don't consider the kinds of jobs that will be created by this construction. Therefore, no preparation is made to train Indians for construction jobs that will be available!

JACKSON: Would it be part of your responsibility, Mr. MacDonald, to gear this training program to the coming construction?

MacDONALD: Yes. It's our responsibility and we're doing something. We've pointed this out to Federal officials. There's a gap here. No one has ever thought about using this construction as a training program for Indians, mostly because it's let to private contractors and they're not often interested in training Indians.

Provisions can be written into a contract. It may be mandatory that people with prior training be placed in these jobs even as assistants. With agencies assisting, the contractor won't feel he must pay for the entire on-the-job training program.

WALKER: Do you have a program to train teachers and other professional people? How are you going to finance that?

MacDONALD: This can be financed, I'm sure. Presently, our teacher training program on the Navajo Reservation is through the Bureau as scholarships. The tribe also has another major effort which is the Headstart Program. We find a few teachers, but we're trying to develop a training program for the intermediate, the "teacher-trainee".

We want our teacher aids with a high school education to gain sufficient credits to become teacher trainees, then move into teaching.

There's a need for intermediate work, but funds are very scarce. We're doing it with whatever funds we have available. It's a difficult job and some present Federal fund programs could be expanded to include this kind of training. There are enough jobs created on reservations each year, and there are enough permanent jobs on reservations to take care of perhaps 50 percent of available manpower.

GRAF: I want to point out that we inaugurated Indian Services in 1953 and we have the same staffing today, 14 years later, as we had then. Perhaps this meeting can help bring further resources to the job.

Mr. MacDonald didn't mention services of the Arizona State Employment Service to our own reservation. We have four Navajos in the State Employment Service who work at branch offices on the reservation. These 4 employees are responsible, individually, for about 15,000 people in many square miles. The problem is almost too big to handle. When we work up programs to help Indians, we must thoroughly analyze methods of co-operation so we work together in all these things. Through a united effort we can accomplish this.

The Arizona State Employment Service in its service to Navajos has been chiefly concerned with recruiting agricultural labor. In the past, we sent out 6,000 to 8,000 Navajos annually to agricultural jobs.

We hope to develop industrial jobs, using skills of training, and work in a cooperative effort to solve this problem.

MacDONALD: There are many agencies helping the Indian employment situation. However, many agencies have their own guidelines and policies directed to a specific job.

They're so far apart there's no interrelationship. A man can go through MDTA, but if he needs adult education or remedial work, he can't get it. On the other hand, another type program may offer what he needs. There are gaps we want to fill. When a man gets in the door seeking some kind of training, we should help him right up to getting the job so there is continuity rather than having him train for something and then tell him "OK, here's the Certificate; now you can go." Go where? How does he get to the next step? No one worries about this. A man with a certificate walks around in between these gaps and never gets to the next level.

This is frustrating to Navajos. Other Indians are looking to the mainstream of American life to a permanent job they can be happy with, so there is need for coordination. I don't know whether this can be brought about. It may take two years to get him on the job, but the man should be guided from the time he desires to be trained until he gets the job.

JACKSON: One problem with the Navajo Reservation is that it extends into three states. Most of us are aware of problems created by multi-state jurisdiction.

BOYER: I can give you some of our experiences in upper Minnesota where the population on three reservations is about 10,000 people who live in wilderness areas. Resources are limited to timber and timber products, tourism and fish. Housing is very inadequate. Educational levels are low because of lack of schools and transportation. The last two years we've worked on programs in home-building training. This develops skills in construction, carpentry, plumbing, electrical, sheet metal and heat installation work.

Through these programs we hope not only to develop people for off-reservation work but also for home building and other construction on the reservation. In future years, outside contracting for residential construction will not be necessary and can be handled entirely by Indians to improve their own lot. In this type of work they gain a livelihood, additional skills and better themselves economically and socially.

CHAIRMAN: Although we implement a program, we go just so far with the individual and then turn him loose. The Bureau of Indian Affairs alone can't be effective. We need other departments involved so we come up with ideas on bridging these gaps.

Training an individual in a job skill should, in turn, bring mobility to the individual. He should be able to get a job on the reservation, off the reservation or anywhere his type of job is available. The departments could work together in such a way that an available job for which an Indian is trained would be made known to the tribe, so they could come up with someone to fill the position.

Industrial development on reservations could also play an important role in creating jobs and training individuals. By working on this, we can train members of the tribe to qualify for certain positions. These are things we have in mind, but we need to bring in other Federal and state agencies to achieve these goals.

FORREST: Certainly there is need for industrial development. There also is need for resource development. We've talked about job training. Many reservations don't have opportunity for jobs. These two fields of industrial development and development of resources should be explored. Generally, Indians must leave the area to find jobs, but they need to retain their identity and can best do so by having jobs on the reservation.

KNODEL: On the Navajo Reservation right now, we have 700 jobs that could be filled by Indians. The bottleneck is housing and this is a complex problem. Housing is a problem we find hard to crack. The only thing between 700 Indians and a job is housing.

DR. KRUGER: Is it policy to build public housing on reservations? It only takes money.

CHAIRMAN: Yes.

The MDTA program has made the whole thing a lot more flexible because you have seven, eight or nine MDTA programs in the area of the Navajo tribe. MDTA programs now operate in 11 states. Most of them are small, but at least it's a beginning.

The most important thing said here is that no agency can do this by itself. Two or three weeks ago, the Secretary of Labor read us the riot act. He wasn't talking about Indian programs. He was talking about slum clearance programs. He said the Bureau of Apprenticeship goes one way, Employment Service goes another, OEO goes somewhere else, NYC somewhere else. He said, "You must get together or this problem won't be solved."

Each of these agencies can perform a wonderful service, but none of them can do it alone. I'm willing to confess our sins here. We haven't done as much as we should or as much as we could, mainly because we haven't had staff to do it. It's going to take money and coordination and we'll put our heads together to improve the situation.

JACKSON: We're talking about lack of competitive labor force, not only Navajo, but on all reservations. We talk about available construction and, at the same time, we talk about our fellows not being able to work. Let's say all these people who are able to work are trained. After their training, what happens? Is it best to bring in industry, best to send them to jobs off the reservation or best to let them sit on their fannies at home?

What are the answers to lack of a competitive labor force? Should we locate industrial development on the reservation? Should we send them to Chicago or other cities? What should be done with a labor force after training?

FUNK: I think industry can do something about this. I recognize that generally the Indian doesn't want to move off reservations and that you want industry to move onto the reservation so people can be employed there. There are cases though where industry can

DR. KRUGER: That's very important because if there's no prohibition, then we should make an all-out effort for funds through the Housing Authority to build public housing.

ANDERSON: I'm an architect. We do have public housing on reservations. We have two kinds: conventional low rent and mutual-help housing. We also have the kind of housing in which we train construction workers.

MOORE: You mentioned you're interested in problems with development of craftsmen. Fifteen years ago our people attempted an apprenticeship program. We had a very optimistic figure of $90 million for a road program under "forced" contract. That fell through and, with it, the apprenticeship program.

I want to mention some of the problems. We found the educational level pretty low. I was, therefore, much impressed with Mr. MacDonald's figure of 2,500 high school graduates. That's encouraging because standards for apprenticeship around the country call for a high school education or the equivalent. We can't very well lower those standards, obviously.

One problem is that you're not in an industrial area. Fifteen years ago, the concept was to get the Indian off reservations. Now you have another concept and I'm glad to see people promote mobility so Indians can take work on reservation or some other place. You have a joint Apprenticeship and Training Committee. This is a very good idea because there's no use training a man for four years and then not having a job waiting for him.

On various reservations we've attempted skilled training. We had this problem of getting the men close to an industrial area. I was pleased to hear you have $5 million in construction work every year. This should give wonderful opportunities for boys to get into trades.

furnish jobs to Indians in an industrial area. We certainly can in Albuquerque and have for 20 years. But right at the moment, we're trying an idea that's not working very well. We would like to get into vestibule training. Children who have MDTA training -- I'm thinking of girls with clerical skill who haven't reached top speed who come from Pueblo or reservation -- still have a home environment, have never lived in the city and don't know how to cope with either urban or industrial environment. Those people need some kind of vestibule training before they actually go into industry. We've talked with MDTA in Sandoval County and they graduated about 20 girls just recently. We'd like to put six of those girls -- two Indian and four Spanish-American -- into vestibule training and move them into Albuquerque to an industrial environment that will make them good employees. That's our problem. I've talked with people in Washington, but haven't solved it yet. We will furnish training, but somebody must furnish subsistence for these people while they're training and, I'm told, when MDTA is finished, that's the end. There's no way to furnish subsistence even if further training is available.

KNODEL: The Bureau of Indian Affairs can and will be glad to!

CHAIRMAN: What does it take for industry to relocate or set up shop on an Indian reservation?

FUNK: I can't speak for industry in general. My own organization as a prime contractor for AEC is located where they built facilities. I don't know what other industry might do.

STEVENS: I think it takes a combination of what Mr. Jackson referred to, a competitive labor force and a competitive location. These are the key factors.

Industry is interested in making more than a profit and it appears that location, labor force and other factors must be the best for the particular industry you're talking about.

One other point no one has mentioned is labor unions. We've talked about draftsmen, skill trades and these things but a very important institutional group is the labor union.

BURT: We could take many lessons learned over the years from various states which have established development corporations. They travel throughout the country and pirate or persuade industries to locate new plants in a particular area. Applachia has done some fine work in this respect with tax incentive programs on buildings. State vocational, educational and economic development people have even put together what they call a "Bank of Equipment." Once they find an interested industry or company, the development corporation will train people for specific jobs. They send job analysts to the company to study the jobs and set up a training program, then come back to the equipment bank. If they don't have particular equipment, they might rent or buy it to provide training. Lacking that possibility, they send key trainers who learn the job in the plant as it's now operating and who then return to conduct training. They even send unskilled people to learn jobs on the site.

In other words, you do everything possible to attract industry into your area and one of the major things you must do is provide a skilled labor force. Really, it's a matter of sales presentation and technique.

FORREST: Mr. Burt points out exactly one thing I wanted to hear and that is how the states do it. Our problem is competing with these states. What kind of incentive can we give and how can we go about competing? We have potential resources, but how can we compete with states that have money? How do we go about enticing industry with only resources?

BURT: Isn't this the point of this meeting? It takes special money from various government agencies.

FORREST: What governmental agencies?

CHAIRMAN: That's exactly the point you touched on a moment ago. We don't know just how to approach this area. This is economic-industrial development. How are necessary funds made available and through what department of government so we can set up some sort of revolving fund? Presumably the tribes could draw from that particular fund to set up facilities and training programs. We mentioned this a number of times, but we haven't as yet come up with the approach needed.

Excerpted From:

PANEL NO. 1-E

"WHAT ARE THE BARRIERS TO SATISFACTORY EMPLOYMENT OF THE INDIAN PEOPLE?"

Chairman	Roger Jourdain Chairman Red Lake Tribal Council Red Lake, Minnesota
Recorder	William Corwin Employment Service Adviser, USES San Francisco, California

Other Participants

Russell R. Benedict	Staff Assistant Rincon Band, San Luiseno Mission Indians Poway, California
John B. Buckanaga	MIAC - Minnesota St. Paul, Minnesota
Herman E. Cameron	Chairman, Bay Mills Indian Community State Commission on Indian Affairs Brimley, Michigan
Leonard W. Carper	Personnel Staffing Specialist Federal Aviation Agency Kansas City, Missouri
Peter Du Fault	President Minnesota Chippewa Tribe Cloquet, Minnesota
Francis Freemont, Jr.	Business Manager Omaha Tribe of Nebraska Macy, Nebraska
Dr. Peter Hountras	Regional Consultant University of North Dakota Grand Forks, North Dakota
George Kester	Assistant Regional Representative Vocational Rehabilitation Administration Department of Health, Education, and Welfare Kansas City, Missouri
Edwin Martin	President Stockbridge Munsee Bowler, Wisconsin
Wallace J. Newman	Tribal Representative Mission Creek Indian Reservation Whittier, California

Excerpted From:
PANEL NO. 1-E (Continued)

Other Participants

Dr. E. S. Rabeau	Director Division of Indian Health U. S. Public Health Service Washington, D. C.
Harry Simons	Mille Lacs Community Action Program Onamia, Minnesota
Keith Wakeman	Chairman Flandreau-Santee Sioux Tribe Flandreau, South Dakota
Albert Whitebird	Representative Tribal Chairman Bad River Tribal Council Odanah, Wisconsin
Sam Yankee	Chairman Mille Lacs Reservation McGregor, Minnesota

CHAIRMAN: Good morning ladies and gentlemen. A reporter is taking down the minutes of this "big smoke."

I'm going to limit myself to a brief observation regarding the problems of employment as it affects the Minnesota people we represent. I'm from northern Minnesota with the Red Lake Chippewas and one problem I've been most concerned about is getting employers and the general public to recognize the Indian citizen of his state. We've been fighting for many years for recognition in employment. We're not looking for special privileges. All we're still looking for is equal employment opportunity.

We have people in Minnesota who from time to time rejected applications of our Indian citizens for jobs. They were qualified applicants but were rejected because of the stereotype image of many, many years. This has been the biggest obstacle and biggest drawback to the Indian. In many cases, people with good qualifications had to be 99 percent genius in comparison to non-Indians when making job applications.

The non-Indian has know-how, personal contact with employers and personal contact with unions. They have a pipeline the Indian doesn't have. Only in recent years have we begun to acquire contacts and maintain communications with employers. The Indian is capable of measuring up to any work standard required.

It goes back to education, welfare and housing. They say, "Why don't you be like us and join us in the mainstream of society?" Today, I've already heard, "Why doesn't the white man's mainstream join the Indian's mainstream?" Let's make it a two-way street, instead of a one-way street. We encountered an obstacle we had to overcome with many conferences, phone calls and telegrams. We quit writing because the letters fall in "File 13" and the pressure groups in that main office put it to one side.

In our estimation, one of the most pressing problems is MDTA funds. For example, we had a training program at Red Lake Reservation. We got verbal approval in Washington and in state offices. Then we had to go through a school board district other than Red Lake School District. The school board didn't anticipate the added cost of MDTA for Red Lake. If resources are available to the Indian reservation, then MDTA should meet with the tribal governing body responsible for development of any program at the reservation level.

They should review antiquated rules and regulations governing release of MDTA funds to Indian reservations. These should be streamlined and flexible enough to allow improvising instead of saying that you're not within the legal interpretation of our existing program. Let's not be so legalistic and highly technical about these things; let's just be human. We're dealing with people and they're eager to take advantage of resources available to all citizens of the U.S.

On the other side, we have the best working relationship with Ray Boyer of the State Employment office and he's been extremely concerned about Red Lake people. At one time, he set up a station in the Red Lake Reservation for unemployment insurance claims. It was a hardship for many unemployed to hire a car and go 35 miles to the nearest employment office. Last year we had approximately 69 claimants but it dropped to 11 late last fall, so there's been improvement in employment on the reservation.

CORWIN: I'll take some of the meatiest comments from this discussion and record them. I've a long-standing interest in problems of Indians in my region. I'm not as knowledgeable as I'd like to be about problems of Indians but I know there are many. Perhaps I can learn more at this conference.

CHAIRMAN: Thank you, Mr. Corwin. I'd like to call on John Buckanaga.

BUCKANAGA: Roger asked if someone from the Minnesota Indian Affairs Commission would comment. I'm a former tribal secretary and, therefore, I've some knowledge of problems Indian people face. We're charged with responsibility in areas of employment opportunities, employment development, industrial or business development, health, education, welfare and law enforcement. I think the Indian deserves more voice in his own affairs. No one else could know the problems better than the Indian.

We're faced with basic problems in the area of education and improving the economy. We've been concerned with OEO, Project Head Start, Neighborhood Youth Corps, the Nelson Amendment and many other components of our CAP program. Labor unions are becoming more involved as friends and allies to our problems and are strengthening the voice of the Indian in Minnesota.

Each state is obligated to perform duties for Indians at the state level. At the commission level, they're proposing legislation to create a program to help Indians in Minnesota on a matching fund basis to supplement programs sponsored by Federal agencies. Every state should do this. We've developed some vocational training skills in Minnesota with housing programs.

The big push at this conference is to center our activities on improving the economy and identifying problems. One problem is education; elementary, secondary and vocational technical training. Numerous college education programs are available through states, the federal government, church groups, private individuals, foundations and numerous other sources for students who wish to continue their education. On-the-job training in other areas is vital. I think we must more or less forget about relocation of Indians as a major solution. We all realize his problem and I think relocation is a thing of the past.

We need to improve skills. It's been long neglected and it's time we became involved in this problem. In Minnesota, for example, BIA established a policy, I believe in 1965, whereby the Indian student couldn't go on to vocational training. We have about 23 vocational training schools scattered throughout the state. Four more are to be created. These vocational schools are geared for local areas which would be applicable to Indians residing in those areas. We'd like the Indian student to attend these schools. I don't believe in the hard and fast policy the Bureau has established of limiting educational programs to metropolitan-urban youth of St. Paul and Duluth. I don't believe our students want to go there and I don't believe parents want them to go there. This group should request that the Bureau make this policy more flexible. The Bureau should work with tribal councils on this kind of problem. Councils should have a voice in ironing it out. They shouldn't follow guidelines so stringent they eliminate many good candidates.

I'd like to introduce Mr. Jim McKay of the Business Development Office for Minnesota. We talked him into coming along so he can steer Minnesota's technical aid services for the 30, 000 Indian people in the state.

CORWIN: Excuse me sir, but I have a question for the record. Did I understand that in 1965, BIA instructed Indians on reservations that they could not participate in vocational educational facilities except in three metropolitan areas and that this represents 3 of the 23 schools in Minnesota?

BUCKANAGA: My report, submitted to the governor last week, is a matter of record. The Minnesota area vocational schools have been or are being located in Bemidji and Detroit Lakes near the two most populated Indian areas. It would be about 7, 000 population. The policy of the State Department of Education and tribal governments has been to encourage attendance by those living within 35 miles. These two schools, it was hoped, would be available to Indian students living within the areas. Our commission learned in February 1966 that in 1965 the Bureau established policy to discontinue for Indian students use of all Minnesota vocational-technical schools except those located in Minneapolis, St. Paul and Duluth. The philosophy behind this policy is that students should be far removed from their areas and it was economically more feasible to centralize them. This contradicted policy of the Department of Education and was a blow to them because the state more or less relied on the Indians to provide an institution they could attend.

NEWMAN: Were there any other areas of prejudice other than geographical placement?

BUCKANAGA: In relation to not being able to take training? I think it was just their policy. In fact, I got BIA to meet with the Commissioner of Education for the first time in the history of the state to talk about this problem. As of today, we have approval of the Bureau to attend Bemidji school provided applicants can meet requirements set by the Bureau on certain courses. We don't like that. We'd like to take full advantage of the program.

In my research survey of Bureau schools in that area, I found the Bureau had contracted with private vocational training schools and the tuition rates were between $650 and $900 a year. Just for tuitions! They'd said that Indian students between 17 and 21 could go to any state school tuition free. They told us the new policy was an economy move and that they had more technical services in the area offices. But they don't and we proved it. This wasn't an economy move.

MARTIN: I thought it was cleared up and that they recognized Detroit Lakes and Morehead?

BUCKANAGA: I think they're in the process of recognizing them again on a limited basis. We're going to follow up, but they don't have contracts at this time.

CARPER: Could you give me any indication of problems you've met in Federal employment programs?

BUCKANAGA: Roger, you probably have some resource people from State Community Action Committee working with these federal programs. We have problems, but they're not big problems. We've been getting many services particularly Federal aids, loans and grants.

CARPER: Our agency is associated with aviation and we need technical people as well as supporting clerical types. What we're interested in is, who can we contact, other than the Federal employment service, to project our job needs into the Indian community?

JOURDAIN: You can contact tribal governing bodies of the reservations. Make direct contact rather than going through channels. In Washington they get lost.

CORWIN: Being a member of the Federal establishment, I know we have a rather elaborate system of testing for those coming into government. I wonder if Mr. Jourdain would care to enlighten me on how Federal testing programs may or may not discriminate against the Indian as they often do other groups?

SIMONS: Mille Lacs and BIA are very interested in a vocational training program located on the reservation and have a grant for a new community training center. We sent our community service director to MDTA for funds for instructors. You knock on the door and even before you're seated, even before they hear your program, they tell you all funds are exhausted.

CORWIN: I have heard MDTA funds are exhausted in certain areas. They're not, in fact, exhausted, but have merely been diverted to areas of high concentration of particular, specific urban problems. For example, if you recall the riots of a year or two ago in Watts, California, it was found that utilization of MDTA funds might be better. There was a heavy concentration of unemployment creating social, economic and political problems. No, my question with respect to employment in Federal government was whether testing procedures for employment represented a severe handicap?

DR. HOUNTRAS: They do, indeed, discriminate against people from a disadvantaged area. These instruments are primarily suited for middle class backgrounds and the advantages this implies. People from disadvantaged backgrounds are not in as good a position to do well.

CARPER: The Federal agency developed training programs, but still there's a test required before admission to even minimal training levels. Can you see this, in itself, as a problem?

DR. HOUNTRAS: Yes. I feel there must be revisions in instruments used.

KESTER: In relation to getting individuals from low level into government, let me show you what we're trying to do in one area working with mentally retarded. We've developed new standards and a new classification as far as government service is concerned to establish job opportunities for these individuals in government work. This is a step towards what you're talking about. Make revisions and relax some stringent standards developed in certain categories.

DR. RABEAU: I agree it's not designed to be against disadvantaged, but it will work against them.

The two principal Federal employers of Indians are the Bureau of Indian Affairs and the U.S. Public Health Service. The Indian has employment preference under either agency. I can't speak for the Bureau, but I can for Public Health. About 54 percent of our employees are Indians. Appointments are made without testing. In the health professions, of course, training is of the essence and training automatically eliminates testing. Licensed practical nurses by virtue of their license are automatically accepted. The same is true with any health profession. For employment in the health field, the major problem is lack of education. We do considerable training in our own program and have trained thousands of people of Indian descent for employment in the health field. The stumbling block is education. Let me cite a perfect example. We were given funds for post-graduate courses for our licensed practical nurses in one hospital in South Dakota. We were also given money to pay for training of those wanting to become R.N.'s. We found it difficult to get three girls in any one year who could pass minimum qualifications for nursing school.

People must be motivated to better themselves. The Indian, if opportunity is there, will take advantage of it, but you can't motivate them past educational barriers. A lot of effort must be put on this. I have a program with 350 physicians which includes exactly two Indian physicians. That's a horribly low figure.

Even in fields where a high school education is not necessary, it's still difficult for many to acquire necessary training skills. These are major stumbling blocks. There's the old adage that an Indian won't take an opportunity.

FREEMONT: You say education is a stumbling block as far as motivation of an Indian is concerned and I would like to know what is prohibiting the Indians in your organization from advancing?

DR. RABEAU: They're not prohibited.

FREEMONT: You've had registered nurses there for 30 years, but you take a young nurse fresh out of college and make her head nurse. I know this as fact. I live in that area.

DR. RABEAU: That was an isolated case where there was no further training.

FREEMONT: They go to training schools for additional training and they should receive consideration for promotions, but promotions never come to Indian trainees. This is outright discrimination against your Indian employees.

DR. RABEAU: I can't deny there might be cases where this is ostensibly so. I'm not qualified to say every such case has been remedied. I would say many of our Indians have advanced to top positions in the division.

CAMERON: One thing bothering many Indians is retaining leadership. We seem to encounter a hard core of unemployment among Indians. The educational level is corresponding low. In our discussions here, we should try to isolate that particular problem. We should ask ourselves why we're not making comparative progress and bringing ourselves into the mainstream of society. I have attended every conference of the last few years and, in spite of the stupendous amount of money being spent, we retain this lack of progress. Something is amiss here. We don't attend PTA programs. We don't do anything! We seem to advance with individual ideas of progress. We seem concerned only with our own progress.

This progress in Minnesota is very good. But, can we say this is applicable across the Nation? That's why we're following these conferences. We should study the hard core problems of the Indian. Is is lack of education or lack of appreciation of education? Without determining cause, I don't think we'll ever see progress. We must tackle this basically, not superficially. Let's get down to basics rather than holding conferences on the proverbial tread-mill. Let's get into the "brass tacks" of the situation.

WHITEBIRD: Today, Mr. Bennett gave a very good speech and they should make this speech a reality. It's up to Indian people and the U.S. Government to see every word of that speech carried out. We'll have progress. In the past, I think BIA had to clean their own back steps. When the Indian is driving the same "cat" or "grader" he's underpaid. These people should get the same pay so they can buy the same loaves of bread.

DU FAULT: We adopted a resolution in 1966 at Bemidji State College requesting steps be taken. I will read the resolution to get it on the record. It says:

"Whereas, the Reservation CAP programs are expanding and the number of employees is increasing from 132 to an estimated 400 or more, who need in-service training and technical assistance at close hand; and,

"Whereas, the reservation and community leaders and activists are in need of training and education resources; and

"Whereas, a variety of programs such as Youth Leadership Training need continuity and expansion; and

"Whereas, an education center is needed in our region, where teachers, counselors and other professional people can take academic work for credit in the special fields of Indian education; and,

"Whereas, the area of research fellowships in Indian education, culture and collection of information need to be fostered; and

"Whereas, Bemidiji State College has built a noteworthy record of interest, achievement and responsibility in the field of Indian community service and education,

"Now, therefore, be it resolved, that the Minnesota Chippewa tribe appoint an Advisory Committee to work with the college in accomplishing these goals."

WAKEMAN: A comment on Mr. Freemont's observation about Indian people being passed over for promotion. We find it's not only Public Health that holds down promotion of Indian employees. We'd like our people to receive an education and qualify themselves to handle jobs, but when it comes time for promotion and they're passed over, this is a discouraging thing. It's caused quite a bit of friction between Indians and non-Indians. Our Employment Service could help in this regard and Indians could be given equal opportunity for promotion. They meet the same qualifications. Indian teachers could handle our Indian students a lot better than our non-Indian friends.

I work for the Post Office Department and there are only two Indians in the South Dakota post offices. We're going to ask for support in getting our people in Federal employment. The Post Office has a policy of sending out questionnaires about Indians employed in the departments.

This is work we should try getting Indians into.

BUCKANAGA: As the gentleman from Michigan said, we have high unemployment among Indians, low educational status and we don't seem to break through. Some have talked about motivation as one of the important things. I disagree. Motivation is not a problem. An Indian looking for his life's occupation asks himself if he wants to get training that will lead toward a certain position. When he looks at BIA, the people managing the affair are non-Indians. I have heard Indian boys say: "Look; I'm just an Indian; what's the use of bucking the system?" The system has been, in the past, rigged in such a way -- I take that back; I don't want to say rigged -- that Indian affairs are run by white men. It behooves the Federal establishment to show Indians changes are coming and a lad, invited to make the tremendous effort necessary to become an administrator, will have something to administer. They don't believe now! They don't think these avenues are really open to them. It's up to us to see these openings exist.

It seems true that Indians are often proprietors as well as disadvantaged citizens. They are proprietors for huge tracts of land. It would behoove the Federal establishment to have Indians in training think of these Indian proprietors and sons of proprietors and help trainees get new land tracts. There are many thousands of acres still void. Why then are training programs not designed to equip them to become proprietors instead of always making them machinists or tractor drivers? I'd like to see more of them become land managers and proprietors and I don't mean working on farms.

FREEMONT: One thing has bothered me through the years and that is the talented child. What about the talented child discovered early, the disadvantaged child with high intelligence? By the time he's through high school, if his program hasn't been good enough, you have a lost cause.

We're talking about 500,000 Indians. The true Indian picture hasn't been printed. Professor Jack Forbes at San Diego said people of Indian descent number between 14 million and 16 million, not 500,000! Indians, by and large, in a society that's been quite hostile have done fairly well. I'm not one to downgrade what the Indian has accomplished. There have been quite a few Indian medics and I wonder how they compare to the number of other medics by population. We have many talented Indians in the United States. We have many in industry. We have many teachers and nurses and I resent being downgraded all the time. I don't think Indians are that bad. I think we're going to make it in a hostile society. Maybe we should have been wiped from the face of the earth. A good attempt was made, but we're still here. I want to cheer the attitude of fellows who are getting rough. We need to fight for wages and we need to fight for position. I've been in education all my life and I believe I know fundamental causes. We talk about the 500,000 but what about 14 million? I think they're getting along all right.

CORWIN: Percentagewise, some Indians have made it in rather high professional capacities. I can speak for Employment Service, particularly in our programs directed toward the disadvantaged. We're not heartlessly unconcerned about the 3 percent or 4 percent of any group that have made it, but we're concerned about that 50 or 75 percent that haven't made it.

WHITEBIRD: I attended a meeting at Aberdeen where Father Bird said it appears the Indian is now going to school longer at least through 8th and 9th grade. But he has a cultural conflict. It's a problem and it's subconscious, but the people don't know it's subconscious. Western culture "punches" them and you have a drunken Indian, a rowdy Indian, a wahoo and soon he just doesn't care. He can't win so he gives up. This is where education comes in. We must start with children, make them "good" Indians and good workers, so they can live a fairly good life.

FREEMONT: On my small reservation we have the National Teacher's Corps sponsored by the University of Omaha. We have 290 children enrolled in elementary school. In testing these 290 students, the Teachers Corps found one in the 5th grade and one in the 7th grade above genius level. They brought this to the attention of the tribal council. We have notified our attorney and he will enroll them in some eastern school. I referred to this earlier.

CAMERON: This discussion is very enlightening and brings out some things I have harbored for sometime. I'm going to say critically I have not witnessed once on our reservation an effort to bring our people out of the "mine." We had a seminar where they tried to inspire our people. You know, where they talked lofty idealism. But there is something lacking, because we're floundering. We're just talking about the significance of things that are wrong. Let's analyze this thing and get at it. Let's start over.

YANKEE: I can't hear very well, but I catch a few words and I want to give you a good example. Myself. I'm going on 70 now and when I first went to school in 1905, I was 7 years old. They had a good government school. To show you how bright I am, I was in the 3rd grade for 3 years. In 1917, when the war broke out, I was still in the 5th grade. I never finished. I joined the Navy. I was out in 1919 and I never went back to school. I was supposed to, but they didn't bother me. We had trade courses in school and I worked pretty good. I took up steam engineering and I carried a steam engineering degree for Minnesota. There is no demand for steam engineers now. I consider myself a jack-of-all-trades. I can't hold a steady job. The young people should have training. We're pulling for vocational training on our reservation. I have been enjoying this "borrowing other people's brains."

FREEMONT: I make a motion we go on record requesting the Bureau of Indian Affairs extend employment assistance services to small business operators on reservations. On my reservation we have 5 or 6 of them employing 50 men or more.

CORWIN: You have, if I understand you correctly, requested the extension of government assistance to small business currently on reservations? Would you further resolve that effort be made to bring small industry onto reservations?

FREEMONT: Yes.

DUFAULT: Second.

CHAIRMAN: Discussion?

WHITEBIRD: Our Indian reservations need backbone, such as industry, and their own "green blood" like other communities. Without backbone and the "green blood" called money, we're not going any place.

CHAIRMAN: Let's vote on this motion. All those in favor of the motion say "aye." (Unanimous "aye.") All opposed? (No response.)

Excerpted From:

PANEL NO. 1-F

WHAT ARE THE BARRIERS TO SATISFACTORY EMPLOYMENT FOR THE INDIAN PEOPLE?

Chairman	Edison Real Bird Chairman, Crow Tribal Council Crow Agency, Montana
Recorder	Max R. Salazar Deputy Director Employment Security Commission of New Mexico Albuquerque, New Mexico

Other Participants

Hollis Chough	Arizona State University Mesa, Arizona
Robert Elliott	Wyoming Employment Service Riverton, Wyoming
Ben G. Evans	Montana State Employment Service Helena, Montana
Carl Fauver	Director Community Action Program Havre, Montana
Jess Fletcher	Director State Employment Service Helena, Montana
Merwin Hans	Bureau of Employment Security U. S. Department of Labor Washington, D. C.
Robert N. Harris	Chairman, Shoshone Tribe Morton, Wyoming
Dorance Horseman	Chairman, Fort Belknap Agency Harlem, Montana
Forrest L. Kinley	Lummi Indian Tribe, OEO Director Marietta, Washington
Andrew Lopez	Staff Technician with Minority Group Specialist Employment Commission of New Mexico Albuquerque, New Mexico
Earl Old Person	Tribal Chairman, Blackfeet Tribe Browning, Montana

Excerpted From
PANEL NO. 1-F (Continued)

Other Participants

Roy Plumlee	Assistant Chief Farm Labor Service New Mexico State Employment Service Albuquerque, New Mexico
Martin Seneca	University of Utah (OEO) Salt Lake City, Utah
Dr. W. A. Soboleff	Alaskan Native Brotherhood Juneau, Alaska
Melvin Vicenti	Vice Chairman Jicarilla Apache Tribe Dulce, New Mexico
Jerome Vidovich	Tribal Council Member Pyramid Lake Council Wadsworth, Nevada

CHAIRMAN: We're here to solve Indian problems and I think we're the people who know Indian problems.

SENECA: We're concerned with unemployment and lack of industrial-economic development on a reservation. It seems everyone is talking about the tremendously high unemployment rates of Indians but there seems to be little concrete action to solve the problem. We should be looking not for education alone but job placement on the reservation.

SALAZER: You talk an awful lot about the plight of the Indian, but we're not doing anything about it.

SENECA: BIA came up with a program of relocation. They send a person away to a metropolitan area such as "L. A." and perhaps place them in a good position at $10, 000. But they come home to the reservation to their friends and families and go back on welfare. If they had employment, or job opportunity in their home area unemployment rates would decrease.

SALAZAR: Would you say the solution is development of job placement in the immediate area of the Indian?

SENECA: The Commissioner in his speech said one possible solution would be to do away with all reservations and scatter Indians to the four corners of the earth.

KINLEY: There is not enough contact from our field agencies. There should be a few changes in defining the heads of households in prevocational schools because you may have a widow who could train. The program should recognize that "heads of family" -- in the white society, not mine -- could mean both people must work to make a decent living.

FLETCHER: You said there should be closer relationship with the employment office serving your reservation. We have designated nine employment-reservations to particularly work with tribal leaders and the Bureau bringing placement service to Indians. We find this most helpful.

LOPEZ: In New Mexico we have about 18 Pueblo groups and two of the largest reservations in the country. We have contact with all reservations and have assigned offices to deal directly with these programs. We keep in touch with our local offices to see that they're promoting programs in their areas.

SENECA: To the people from Employment Security speaking about their involvement on different reservations in Arizona, Montana and New Mexico, I would like to pose this question. If you have people working that closely with the tribes, is it because you are understaffed, the lack of job opportunity or lack of education that the unemployment rate is still highest among Indians?

FLETCHER: It takes a long time. We're trying to understand each other and get answers. We observe, in agreement with Indian leaders, that reservations are somewhat isolated away from reasonably close urban areas. This is a problem in moving them. There's a great deal of internal problems involved. The move now is to try bringing industry on or close to the reservation while some Indian workers look ahead to leaving.

The factor is the large percentage of unemployment of 40 to 60 percent. Montana is not peculiar in this. The majority of our seven reservations would be close to those figures; maybe even higher. To an extent, it has to do with seasonality. Our other workers for three or four months of the year experience unemployment. In summer months the picture changes. This contributes to low income for the reservations.

FAUVER: Sometimes people like myself get caught up emotionally in this problem. My surveys show in January, February and March of 1966 over 70 percent unemployment. The longer I'm in it and the more I look at it, I think we must take each approach and utilize it as best we can. Bureau of Indian Affairs training and relocation must have good, strong follow-through. A young Indian family or individual worker taken to some large city must be trained with his family! We must understand that he and his whole family will be changing!

In the area BIA office at Billings, their industrial development specialist told me that in the past 3 1/2 years there have been 76 industries started on reservations. I'm not sure of the number, but I don't believe we have more than four of them in Montana. Somebody said there were approximately 600, 000 Indians in the entire nation. We have roughly 30, 000 of them in Montana and still only 3 or 4 industries.

ELLIOTT: They're hiring a fellow from our reservation to work out of the CAP office, with Indians.

SOBOLEFF: One basic truth is that whoever is unemployed is a real unfortunate individual. In my area there's a great deal of ill will by industry toward the native Alaskan due to the seasonal work they do. I speak primarily of the fisherman. He fishes at least one or two months of the year. Hence, when he asks for a job, the first question he hears is, "Are you a fisherman?" It brands him as an undesirable for long-term employment. There should be a way this individual could arrange with the employer for a month or two off for vacation or leave of absence. Then, after the season, he would return to his former position. Some fishermen work for Civil Service, and when fishing time comes, they take their month or so vacation. We need to develop relations between the employee-employer, because at this point there's a definite rejection by the employer.

CHAIRMAN: Can this individual in his fishing make more money than working at any other job? Is this why he should have time to fish?

SOBOLEFF: Normally, the fishing season is not good, but fishing is in their blood and they go anyway.

VIDOVICH: A guy goes to Haskell for two years. When he gets out, he goes to Reno and has to crack a union. This holds many people back, because the unions are strong.

CHOUGH: The question was posed about high Indian unemployment. This has never been answered.

CHAIRMAN: Mr. Fletcher, in a roundabout way, tried to answer. Before World War II everything was handmade. Today, through mechanization, you do five times as much as you did. This is the whole picture in our area. Our people want to work seasonally, but there are no jobs for them.

SENECA: Let me direct this to Mr. Fletcher. What are some of the problems you encounter in placing Indians? Is it because they don't want to move and leave the reservation? Most of your placement would be in urban areas. The towns that border the reservation are not the most receptive to Indians. They seem to be most receptive when the town will benefit financially. As to job placement, the peripheral towns are not receptive to Indians.

Seasonal work is another problem. You might find work for an individual for two or three months, but after that, his time is spent on the reservation and work is hard to find. This is why, perhaps, industry must be brought to the reservation. For employment and job placement we look to Employment Security. They can probably do it, if we're willing to go to a metropolitan area. But on the reservations, jobs are very limited. Some 70 percent of our labor force is unemployed and your office might be able to place 5 percent.

FLETCHER: You are very close to two basic problems. The "off seasons" bring high unemployment.

The Manpower and Development people have done an excellent job of delegating programs on a relatively quick basis outside reservations. That type of program must be submitted for team action.

Presently we have three reservations involved in specific programs for training or employment on the reservation. It takes two months or more for action on a pending program. Timing is completely off and is causing great difficulty in effecting a good program.

HANS: The redevelopment area must be approved in Washington, simply because it's a national pool program. There are no State allocations in this activity. There was an appropriation this year of $25 million for redevelopment programs. All Indian reservations are eligible. I won't say two months is a typical delay. I think we're doing better than that. I must defend my own position in that respect, but it does take time. It takes time just to move paper. We don't know how this thing can be speeded up. Part of the answer is to anticipate a little further in advance when you need training.

People must understand the management aspect. We have now, in every state, Manpower plans that involve all activities, not only under Manpower Training, but including Neighborhood Youth Corps Programs, Title V under Economic Opportunity Act and so on. They're being brought together in a coordinated, cooperative way. Planning starts now for the fiscal year beginning July. Every person with an interest in those who can benefit from this training should take it upon themselves to see what is available. Now is the time to start thinking about next year! If you don't start thinking about next year until next year, it's too late! Employment service, education people, OEO; all would be interested in hearing your training needs or what you'd like in your state plans.

SALAZAR: Jess Fletcher said one of the bottlenecks of employment and training for Indians is that during the off season, it's difficult to approve proposals in a relatively short time. Your contention is that it isn't as long as we think, but regardless of that --

HANS: (Interrupting) -- It is too long!

SALAZAR: In New Mexico we anticipated and didn't get approval.

HANS: Are you back to the redevelopment program? You need to look at performance as to what was happening several years ago, because to the best of my knowledge, there's no extended delay in approval of #241 or development areas at present. If there is, I'd appreciate having the information, because I can and will do something very specific about it.

PLUMLEE: One of the biggest problems for our largest tribe in New Mexico is their reputation of undesirable work habits. We had two processors recruit workers in New Mexico. We mentioned Indians and they said "No!" They said that they must run steady and Indians want the weekend off. They can't consider them, because they lose a crop while they're off.

SALAZAR: We have utilized thousands of Indians for employment, and while we're plagued with the same problems at first, we're in a position to correct them.

PLUMLEE: We use many Indians but in other activities. There are jobs they can't adjust to.

SENECA: Let me ask this, what kind of wages are they paid? Many times an Indian is hired at $1.00 to $1.25 an hour and less. Can he make a decent living working from 8 to 5 at this salary with a family and dependents? He can go on welfare and work for more than $1.25 an hour!

You're talking about people with a different cultural background. Employment Security takes a person not used to this kind of thing, places him in an 8 to 5 work situation five days a week, and thinks he's happy. This isn't true as far as an Indian is concerned. If he could be paid a wage that allowed a decent living amount to support his family, he could see real economic growth, and this thing might be alleviated.

SALAZAR: What was your order from Wisconsin and what were the wages offered?

PLUMLEE: A $1.50 up, with free housing, free transportation to the job and if they stayed on the job, free transportation home. The duration of the work varied but was generally a minimum of 12 weeks.

SENECA: I'm not trying to criticize, but part of this meeting is to determine what permanent things can happen. We have jobs lasting three months or six months and they feed people for a period of time, but we're talking about 10-15 years and the life span of an individual. How much impact are we making there?

PLUMLEE: You must meet present employer requirements and for lifetime jobs, you must start as we all did.

SENECA: You must teach a man to work off the reservation. This is crucial. We can train an individual, but train him for what? To leave the reservation and work? He doesn't want to leave the reservation!

PLUMLEE: The question raised was why Employment Security cannot place more Indians and we're telling you some reasons we can't place Indians.

LOPEZ: We're forgetting one very important factor. I'm not trying to defend Employment Security or anybody else, but we must work with the employer. The employers need education! I'm well aware of cultural difficulties since I'm Spanish, but we must try to educate the employer to understand cultural difficulties. Many times they're so busy they don't want to be concerned with it. Through our Employer Relations Program, we keep this in front of him. But apparently, since we're not an enforcing body, we don't know what to do.

SENECA: On this point of undesirable work habits of Indians, we realize the employer is guided by basic economics. He must put out a product as cheaply as possible. First, we must educate Indians on how to work. Short-term employment opportunities are helping do this. Perhaps what we need is a federal subsidy then to an employer to employ "X" number of Indians in his plant at a decent wage and with the understanding he not only provide for employment, but education. We spend tremendous amounts on welfare, so why not take some of this money and place it in federal subsidy to an employer who would take the Indians off welfare, create a job so they can make a living, and along with this, an educational process.

SOBOLEFF: At this point, we'd have "X" number of Redskins on the payroll. They should have one or two guidance counselors. This would be an investment worth a great deal to business as well as to the working man and his family. They definitely need guidance and guidance personnel could get others involved to alleviate some problems.

SALAZAR: I agree with you wholeheartedly. We're talking about the language handicap. I've worked with Employment Security for 25 years and we're using more Indians than we ever did. We make them go to various job sites in the beginning for a better understanding between them and the employer. I'm talking about agricultural workers.

CHAIRMAN: We always hear culture mentioned. Maybe an Indian won't work because of culture. I was born in 1930 and my granddad raised me. We had cattle and were better off than those on the reservation. There was World War I, the drought of the 1930's and World War II. Inflationary prices hit all agricultural products. At that point the Indian was as well off as the non-Indian. But, from that point on, the non-Indian had borrowing power and the Indian didn't. The Indian was in the position he held in the 1930's. He had horses, initiative, self-respect and was self-supporting. Today he's nothing but a welfare recipient because he didn't have borrowing power to compete with the non-Indians.

SENECA: Everyone wants to run cattle or sheep and we haven't enough land to support everyone in agriculture, so we want job placement training. But, what will you do with the individual when he's trained? Where are you going to place him? Relocating Indians off reservations hasn't been successful.

The Navajo have quite a bit of industry on their reservation. The Crow Reservation has an electronics plant. The plant has only limited labor problems. They're able to function on a competitive basis. Most industries, and I don't mean buckskin and bead-type industry, are functioning competitively on reservations. Is the problem, then, lack of training or is it one of putting a person in a desirable place of work?

SOBOLEFF: We're getting to specifics. We need to develop a liaison from the top man to the middle man to the problem. Here's where communication has broken down. If we don't understand from the top to the middle to the man who must earn his bread and butter, then our problems will continue to mount. We need communication!

Would it be possible to have a liaison man in each village and on the payroll so he's not a volunteer worker? As a volunteer he must take care of himself too, but when he's on the payroll he does more.

EVANS: We've tried to solve these things in the past, but when we devise a plan, it appears that through lack of communication we never seem to conclude as planned. The problem seems to be getting two cultures together.

In Montana we still have Mexican and Spanish workers harvest our beets. At the same time we have quite a group of unemployed Indians on reservations. Yet, through years of experience, we find this works better. It would work the other way if the Indian laborer would work just as well. I don't know whether it's tradition or just what it is. I've talked to a number of Indian people, including a girl in one of our employment offices. She's as good a steno as you can find. The Indian people who adapt to our culture are as good as anyone in skills. Yet, she said she could go back to the old Indian culture! She would go back! She feels perhaps her civilization is better than ours and maybe, in a way, we all envy that kind of life. But through progress, we have arrived at this point and there's no way for the Indian to go back. Somehow we must through education or psychology get Indian people to think the way we do in adapting themselves to our civilization.

Does this entail doing away with reservations and absorbing them into the community? I don't know.

CHAIRMAN: Back to culture. Last night I was on the town and had a lot of fun, but I can't relive last night. We must face facts realistically. At Ft. Belknap, we have an area that could possibly support between 40 or 50 families in cattle raising. There are 278 families there. There isn't employment in Montana in agriculture. We're not in an area that's going to attract industry. Are we going to train these people and take them to jobs or bring the jobs to them?

You hear of character loans to non-Indians. Well, the Indian never had that opportunity! I'll go back to World War II when the non-Indian had credit for loans. You can drive to the reservation, up a little creek to a wonderful ranch site owned by a white man. But, the only way even a white man could build was through credit. If he didn't have credit; he didn't have a car to drive out there to look around!

Work habits! I know people on Ft. Belknap of 25 or less who never did anything! They wouldn't know how to water and feed chickens! How can they get work habits? We know this thing is snowballing and if we don't find the answer now, it'll be worse later on.

VICENTI: I've been listening to what you people are saying and the problem is not only on my reservation; I guess it's all over. They want us to leave the Indian culture behind and take to modern society. I feel this is a handicap to students. According to reports from school, up to 4th grade the Indian children compete fairly well. Then they start slipping. Indian culture?

The Fairchild Corporation manager said that when the Indians had a dance of some kind, absenteeism was way up on Monday or Tuesday. "They don't come back and when they do their excuse is, 'Well, that's my religion.' " As far as I'm concerned, it isn't. But that's their drawback and it holds them down, even on credit.

One time I went to the bank and asked to borrow $100. He asked, "Where are you from?" I said, "Dolsey." He said, "Sorry." He told me to get a cosigner and I got one. I proved my credit is as good as anyone's. My credit is still good, because I kept it good. I can go back to that bank without a cosigner because my credit is good. You must have initiative to get credit.

SALAZAR: Are you saying, Melvin, the Indian must forget his culture and acquire the ways of the white man in order to progress?

VICCENTI: I feel we can't change the old ones, but the youngsters, yes!

OLD PERSON: A few years ago, Secretary Udall sent notices to the tribes to draw up 10-year plans. One of these plans stressed employment and industry on my reservation. If the Blackfeet had money, we'd try to set up industries on our reservation and develop resources.

I agree with Mr. Seneca. When a man sees that a job is available for two or three months, and the pay scale is low, he's going back to welfare. People make the statement in our tribal council, "If I can't be assured of a job for more than three months, I'll stay on welfare." If people have assurance a job will be their livelihood they'll make every effort to stay with the job.

On our reservation the majority aren't trying to stick with their old ways, because they're beginning to keep up with the world. We have a small sawmill on our reservation. Fifty men work at the sawmill and five men work in the timber. These five men were sent into the timber for logging without any training. They were unable to put out the logs required. The 50 men were laid off for four days, because there were no logs. The the contractor had his own men put out the logs. You should see the logs they put out! The men at the mill were told they were there for training. This was on-the-job training learning as they were working. As long as the logs came in they were working, so they made every effort. But these five men were put in the timber without any kind of training and were trying to keep up but couldn't. They got so discouraged they gave up altogether.

A man came and ran a pipeline through our reservation. "We're going to give Indians employment, " he said. But, because they had no training of this kind, they didn't know what to do. So this was an excuse for this man who was the head of that company. He said, "If you can't do the work, we lay you off." We'll use our own men." This is the conduct we face.

FLETCHER: One reason I feel the Manpower Training Act has been so successful is the Act requires a Manpower advisory committee representing all segments of the area to make an assessment of Manpower needs, which eventually leads to training programs. When training programs are proposed, there's a requirement to have a training committee appointed. On the reservations there's no such requirement. This bothers us. There is little coordination.

We panic and tell our senators to do something. Our Washington people keep telling us about the number of surplus workers on the reservations. But they talk about the worst kind of jobs; sugar beet jobs of three or four weeks duration at the most. It doesn't offer the Indian any encouragement.

School authorities are hitting us hard. We haven't a boy who measures up to the metropolitan test on what they've completed in school. A sophomore might measure up to a 3rd grader! We tell our education people. It's the educators who aren't interested. They talk about culture. It's an excuse, not an answer.

Relocation used to be the objective, but place them off the reservation and they'd beat the train back home. This hasn't worked at all.

SALAZAR: I certainly agree with you on the assessment of availability of workers. They don't consider the commitments made for workers to go to certain areas.

HARRIS: On our reservation we have a working relationship with departments. We must realize we're dealing with human beings. We've been trying to get people ready for employment who will be happy in their employment, are willing to go to work, and at the same time, not disturb those who are content with their own way of life.

There's a little bit of beet work on our reservation and two crews handle the stoop labor. I don't think we should try to put Indians in such labor. They're better off as they are, if content.

CHAIRMAN: Thirty years ago the homesteader raised a family about like our Indian families. The oldest boy was on the farm, but he had three or four younger brothers. They didn't make a living on this limited space. They realized that if they wanted to wear a suit, eat well and get income, they must leave the farm. This is something we must realize. We can't bring employment to all these people. We have a certain segment that couldn't be moved off the reservation, but the younger generation is perfectly capable of going to employment.

HARRIS: I disagree with this culture idea. I think a man could put in 8 hours a day and still retain his Indian culture. I don't know of another group of people anywhere that must throw away their culture. I resent this. I don't see any great honor in becoming a white man.

CHAIRMAN: The white man manufactures the car and the Indian likes to drive the car. The medium, then, is money and if you want to drive the car you must have income.

ELLIOTT: The more educated they are, the more mobile they are. You can't send these people out unless they have a certain level of education.

SENECA: Mr. Chairman, you said a young person should be able to leave the reservation to work and make a decent living. Let me put this question to you, how anxious are you to leave?

CHAIRMAN: I'm not anxious to, but I could if I had to. I worked in hardrock mines for years. I'm half Scot, quarter Irish, and quarter Indian, but they call me an Indian. Not Irish or Scotsman, but Indian! It took me $80,000 to operate last year, but I didn't make much money and I can't get credit without a cosigner. I am an Indian!

SENECA: An individual who wants self-identity also wants to be identified with a group. He will not work where he's unhappy. I'm from a reservation in New York, but I live in the Midwest. I still go back East, because it's not out of my mind. I came West to get an education, but it's in my mind to work on the reservation for that's where my people are.

CHAIRMAN: To go a little further with my point; when I came back, the reservation -- maybe 90 percent to 95 percent -- was leased by non-Indians. As long as opportunity is there, we'll be there, but someday we'll be crowded out ...

SENECA: (Interrupting) They're going to fight before they're crowded out!

FLETCHER: We were born and raised in Helena. When our boy was out of college, he couldn't leave Helena fast enough and is in Portland now. You'll find on all reservations some younger Indians who want to become part of the white man's world. Ninety percent of the Indians want to maintain their culture, but we should be finding out who wants to do what.

The reservation represents so much unemployment. Figures go to Washington -- this reservation has 3000 -- and there aren't 3 sometimes, because it's all shooting in the dark! The Bureau, OEO, the education people and others are giving us a real bad impression.

HANS: If a man is sitting on a reservation, content where he is, not looking for work, he can't very well be classed as unemployed unless he has desire for employment.

ELLIOTT: They don't want to be employed!

EVANS: I don't think most white men want to see the Indian give up his culture. We enjoy it as much as the Indian. That isn't the solution at all.

The idea is to absorb them into the economic picture and the reservation is the barrier. But we have Irish communities and other of different nationalities, and there's no reason they can't remain an Indian community.

HORSEMAN: I thought I wouldn't speak, but I don't like this talk of losing the Indian culture. That's the last thing Indians call their own. When the white man came we didn't ask him to change. We let him keep his culture.

Discrimination is sometimes a problem, as with credit. A bunch of us were taken to California to a white community where colored people are not allowed -- Inglewood and Hawthorn. We were well accepted.

LOPEZ: One plant in New Mexico had good work attendance because they made adjustments. The white man has Lincoln's Birthday, Thanksgiving and all that. This employer has been in operation about five years and is trying to adjust to the significant holidays the Indian wants. This is a very good answer. They give Indians other time off, instead of, say, Lincoln's Birthday, which doesn't mean much to him. This has helped keep the Indian on the job every day. He's entitled to this time off just like anyone else. Jews have their own New Year's or Christmas, so the Indian is entitled to the same.

CHAIRMAN: Like Mr. Horseman, I feel we haven't come up with a lot of suggestions, but there must be a starting point and this is the way we find a solution.

Excerpted From:

PANEL NO. 1-G

WHAT ARE THE BARRIERS TO SATISFACTORY EMPLOYMENT OF THE INDIAN PEOPLE?

Chairman	Angus Wilson Chairman, Nez-Perce Tribe of Idaho (Lapuai, Idaho) Lewiston, Idaho
Recorder	Orval Packard Advisor, Office of Farm Labor Service Washington, D. C.

Other Participants

George T. Barett	Area Employment Assistance Officer Bureau of Indian Affairs Portland, Oregon
Sam Deloria	Assistant Director, ICAP University of South Dakota Vermillion, South Dakota
David S. Hall	Chairman, Board of Trustees Umatilla Tribes Adams, Oregon
Arthur T. Manning	Chairman, Shoshone Paiute Owyhee, Nevada
Martin J. Sampson	Representative for Secretary-Treasurer Snoqualmie Tribe Tacoma, Washington
Tandy Wilbur	Manager Swinomish Tribal Community, or, Skagit Tribe LaConner, Washington
Allen (Donald) Wilson	Chairman, Community Action Program Leech Lake Reservation (Chippewa) Ball Club, Minnesota
Frank Wright	Representative of Tulalip Tribe Tacomaha, Washington

CHAIRMAN: We have several tribes represented here and I would like each of you to express your opinions. We don't want to lose the objective of this conference. We'll attempt to confine our remarks to the field of employment needs.

PACKARD: What we're trying to get from the conference is your ideas and experiences on Indian unemployment. Unemployment is probably the biggest problem facing the American Indian today. Give us ideas and we'll incorporate them into a report which, when wrapped up, can perhaps put emphasis on some problems.

CHAIRMAN: To guide this broad subject along we might think of the two words: desire and opportunity. Do we have opportunity in the employment field today? There are opportunities, but is there desire? Conversely, you sometimes have desire, but are there opportunities?

HALL: On our reservation, which is a farming area, there have been many recent changes. People were able in the past to obtain seasonal jobs in farming, but it's difficult now because farming has become mechanized. They're operating on a larger scale. Besides wheat, they raise green peas for canning. It's almost 100 percent mechanized now and 1 pea combiner replaces 7 men.

Our people must realize they must have training to obtain jobs. Common farm labor is going out of the picture. We must get more people interested in skills. A college, designed to fit the needs of the community, is going to help our area people.

We have problems with our people. We haven't been able to solve why they don't stick to jobs. Why they don't hold jobs when they do have a chance. Sometimes, for a celebration on the reservation, they'll quit a job to attend and then go back and find no job.

At an ordnance depot near Pendleton they were offering good pay for common labor. We sent 19 boys. We might have four or five still there! I don't know why they won't stick to these jobs. Some take farm jobs which actually pay less. We just don't understand it.

We know some don't have family responsibilities and still live with their parents who support them. Probably, it's easier than earning their own keep. We don't know how to get them away from their parents.

BARETT: I came to listen and learn, but I'll make a few observations. The Indians of the Pacific Northwest are blessed with more job opportunities than any group of Indians in the United States. But one of the biggest problems we're confronted with is their irresponsibility to duties for an employer. As a consequence, many employers are reluctant to hire Indians because they leave their jobs when they're needed. Many Indians work year round, though, and this is happening more often. But we must consider, for a moment, the culture of the people and what they did prior to the white man.

As you know, we were a communal people. I say "we," because I'm an Indian, too. What we had, we shared. No one went hungry as long as someone had something to eat. To a degree, we're trying to perpetuate this, but in the white man's world, it won't work any more. It is possibly more prevalent among Indians on reservations. This communal life and culture disappear slowly. There's a certain price to pay for cultural pattern change and it won't happen overnight. Only with more education, direction, counseling and training will we be able to whip this thing. I think you'll all agree that change is taking place. They've come to realize that the solution to their problem is education of youth.

We are blessed in the Northwest with some of the finest training institutions. More and more of our young people are taking advantage of vocational training. You'll hear more about a prevocational training course we instituted in Seattle for Washington Indians only. As a consequence of this action, the Bureau is now sponsoring its own prevocational training.

How can we whip this thing? It's going to take leadership and tremendous help from our Indian leaders. We must point out to our young people the necessity of preparing for employment and the necessity to stick to the job once they're employed.

Another thing hurts us tremendously. You'd be surprised at the standards of education we're getting from schools. You must understand that our older people haven't had the benefits of education and, consequently, don't appreciate the need for education. There is not a climate for education maintained in the home. These are factors delaying advancement of our people. Too many applications come over my desk from students who just "got by" in high school. They're "D" students, given social promotions. Finally, after occupying a chair in the schoolroom, they're graduated. Most are ill-prepared to take advantage of opportunities or training for the simple reason they lack standards in their education. I think we must, as parents, stand with our children and insist on decent standards of achievement in high school.

We must impress upon our young people that high school is possibly the most important time in their lives. If they're poor achievers in high school, they're going to be poor achievers in employment. The doors of opportunity to higher education and training are closed as a consequence. Parents must insist on good attendance and achievement.

These disciplines prepare our youth for training and higher education. It's not lack of intelligence. We have definitely proven that the average Indian boy or girl has just as much innate intelligence and ability, but is not working up to potential. To a degree, parents are at fault. We must start in the home and inoculate our youth with proper attitudes on education and training.

Job opportunities for the untrained person are becoming less and less. Farm labor is about four percent of the total job opportunities we have. Everything is going toward services and skills. We can't close our eyes to these things. We must work to encourage our youth.

As Commissioner Bennett pointed out, the older people have their way of life. It's too late to do much with them but keep them happy, and let them have the best things in life we can give them. This generation growing up is the one we must work with.

CHAIRMAN: You brought out a few provocative items some people may not agree with.

SAMPSON: The Snoqualmie tribe has no reservation. We're on the outside and there have been Snoqualmie people on public domain all their lives. A few Snoqualmie Indians are under treaty, but since they never had a reservation under that treaty, many stayed in public domain. Some got allotments and are doing what they can for themselves. For a time, the programs of the Bureau did not reach them, but today they are.

Circumstances sometimes create lack of desire, lack of determination for an education. I'm a good example. I'm a 1908 graduate of the Choctaw school. I attended the Hampton School of Virginia for two years and had the best of training. I took a job as an engineer in 1913. I had a higher work rate than the average person from our school. Then I left, because I didn't have the "stick-to-itiveness" for that kind of life. I took it easy, worked in the mills and held every kind of job even as clerk in a hardware store. I tell you this to follow up what Mr. Barett said.

I was very lucky. I married in late years and had two children. When my son got through high school, we didn't have enough money for him to go to the University of Washington. So the boy went right back to high school again to take subjects he hadn't taken before. He was determined to get ahead. Finally, he attended the University. We had some money, but by the time he finished we were $3, 000 in the hole. Today, he's in

Fargo, North Dakota as an expert on missiles. He was determined to get an education. Continue training programs for Snoqualmies and, by golly, I think we'll make it!

Swinomish is gradually growing. In 1928 there were four graduates. We have about 50 now who finished high school. We have two college graduates. By sticking to it, by working at it, by telling the parents to get in and help their children get that education, we encourage them. I think I'm just echoing Mr. Barett. I didn't say anything to you.

WILBUR: The problem of seasonal employment among our people seems to be prevalent.

I go along with George Barett on the theory about Indian culture and heritage. They once had everything they needed and wanted without competing to survive. Time was of no importance to them. The only thing they worried about in life was whether it was winter or summer, dark or daylight. We sometimes get a little out of patience and in too much of a hurry to see transition within only 200 years. These heritages leave the Indian with a desire deep down in his heart to be with other people, to feast with other people and associate with them. Employment hasn't yet become a real part of his life. Until we get this across to him, we'll always have troubles and we'll always have problems.

One way is to launch a program of education and training. I think it's absolutely necessary that everybody involved understand what they're trying to do as well as understand the kind of people they're dealing with. I'm thinking specifically of those who teach our Indian children. The LaConner School system is about 15 minutes' walk from the reservation. It's a predominantly white school, with Indian children mostly in elementary. They drop out from the 7th through 12th grades. Because the teachers live next to the reservation, they truly believe they know all about the Indian. They don't believe it's necessary to go to a workshop on Indian culture. The government has provided funds for such orientation, but many of the teachers never go. I doubt very seriously if these people truly know what makes an Indian what he is. If anybody is to teach or inject a new culture, he must know all about the student and his background.

We have instigated help from the government through OEO to have a remedial teacher specifically assigned to look after our slow Indian students. A counselor who is an Indian will work with Indian families. We'll urge these teachers to go to schools, seminars, conferences and workshops to learn more about the Indian and Indian culture. Only in this manner can we expect and hope to improve the education of our Indian children.

We have many dropouts on our reservation, people who never went beyond 8th grade, who are widows or estranged. They have a small family and no income, training or education. They are the real problem in my locality. I see it on other reservations, too. Instigate MDTA among these people, get them interested, because they're capable of doing much of the work for which people are hired in their communities. Probably, they're now on some type of welfare, but this person can become employable. Seasonal employment, like farming and the fish canneries, is all right, but not substantial. These same people could work as housekeepers in motels, but they need training.

CHAIRMAN: I went to government school in Riverside, California. I'll never forget the employment man Mr. La Blatta of the Portland office. He would address us and say, "A day's work for a day's pay. Never let it be said an Indian is lazy. Let's show the world we can take our place."

WILSON: One of the most exciting things on any Indian reservation happened on our reservation in Minnesota. I'm a member of the Chippewa Community Action Program. We've been in existence under the Bureau since the Organization Act of 1934. In that space of 30 years we haven't been given much opportunity to express ourselves or to encourage talents of the reservation. But, our people now have opportunity and a different outlook on life, because they were given another chance. We've exposed a lot of talent on our reservation. We have more people employed than ever in the history of our tribe. It's remarkable how a group of Indian people can change in such a short time.

We have an image of being an "Indian problem," but there's been a "white problem." I usually criticize by saying "white tape," instead of red tape, because red tape infers it's the red man's problem. Our OEO program is needed far more than any program ever made available to our people. People have a fear of leaving the reservation. Therefore, the Indian is said to be irresponsible, without motivation, and they classify him as lazy. Under Economic Opportunity the image of our people has changed to one of an ambitious people. Letters have gone to Washington with great reactions to this program.

This is the type of program we need more of on our reservations, to bring out talents and educate the people. People put into urban areas in a different state in a different environment have a great fear. It's a challenge many don't take and I don't blame them. They want something near home, something to help upgrade them, so they fit into this mainstream.

We have a Neighborhood Youth Program, designed for dropout students and we have Job Corps, also basically for dropout students. I think we often try a remedy too late. We should start before they drop out, assisting children in high school and try to provide jobs for them. This MIC program is the most wonderful thing that could happen to school children on the reservation. It gives them a feeling they're doing something to help themselves, rather than having somebody do it for them. It gives them character and a sense of responsibility. We must teach young people to stay in school. We must try to help them while they're in school, so they can meet the needs of school some parents can't provide.

We tried to employ some of the kids who are 17 and 18 years old, so they could buy their clothing and other needs. After we hired a dozen or so, Washington gave us a directive saying any future hiring must include ladies. So the kids had to go back to what meager help their parents were able to provide. Some of these programs are really good but sometimes they seem to do things in reverse. Some should be more flexible so they fit the needs of the individual community. These training programs would then be far more successful than they've been in the past. Any Manpower Training should be designed for training on the reservation, rather than pulling people off to design a new life for them.

DELORIA: Mr. Wilson made reference to a training program at Leech Lake. This program is very imaginative and the type bureaucrats encourage people toward, but make difficult for them to do. It took about 10 months to get this program going, because so many agencies were involved. It's very difficult to get a new idea across to some of these bureaucrats if it doesn't follow patterns they usually follow. Maybe the Labor Department could have an "Office of New Ideas," or something.

Everyone agreed it was a good program, but because of the relationship between MDTA and various State agencies, they found it difficult to move on this idea. The local office of Employment Service was very cooperative. Then they found problems up the chain of command. The State Vocational Education Department didn't know whether to approve, because they had no guidelines and they were afraid to make a decision.

The relationship between the Bureau of Apprenticeship and Training and the unions was very confusing. All felt the unions should be involved even though that part of Minnesota is not particularly "strong union." The problems Leech Lake and White Earth had in developing this program show the problems tribes throughout the country have as they deal with the labor situation. When you have a special occasion, a special situation, or a new idea, it's very difficult to pin someone down and either get action or get turned down. Many tribes have leaders who are inexperienced but capable in dealing with bureaucrats. They get discouraged as they're shuffled from office to office. As a result, they won't push through a good idea.

These are some things the Labor Department could be thinking about if they're interested.

MANNING: We're fortunate to have a public school located on our reservation and Indian children from both states attend our high school. The most valuable addition to our high school was a full-time counselor. Counseling programs in Bureau schools and schools many Indians attend should be stepped up and extended to junior high level.

Sometimes the dropout ratio is high because of training and environment. When he encounters a problem others solve, the Indian would rather remain silent and quietly drop out.

A friend once remarked, "I get upset with some of my Indian youngsters. With all the scholarships and training programs, I run around encouraging youngsters to follow through on them and they answer: I'm happy in what I'm doing; I work on a ranch. It is something I like and know how to do, and I'm not working under a lot of pressure. I like rodeoing on weekends and to compete in something I like to do." He laughed and added, "Here I am trying to get him to enter training in Los Angeles or San Diego and have him get ulcers before he's middle-aged."

Some of the older group we can't change,but working with our youngsters and stepping up counseling programs will be of benefit.

WRIGHT: We are along the coast and in a way, Indian people there are unique while quite the same. They work independently. They live by fishing, gathering berries, and so on. They're not under supervision. After doing this for centuries, it's real difficult for them to work under a supervisor or to punch the almighty time clock. This creates a real problem

Some of our people continue to fish. They have pride in being self-sustaining and maintaining their own fishing equipment. By their own income they sustain themselves.

To go into a situation where they work under a supervisor is real difficult. The United States should prove to the Indian that the goal is not to destroy his culture and heritage, but to enrich his way of life and allow him status as an Indian. This would stimulate his desire to achieve.

If employed with other Indians on a project, they wouldn't feel they were leaving their people. When aware of the "Great Society" and accustomed to it, then, naturally, they want to become part of it. Then they can see they're not puppets of a new culture, but are actually achieving and bettering themselves.

Mr. Bennett suggested individual assistance as desirable in working with Indian people. I feel this is so. Individual counseling is a great advantage.

I have one other thought. Often there are long lines in employment security buildings where many Indian people at one time or another seek employment. Sometimes they wait in line for hours and find they're in the wrong line, and go through the procedure again. They go through this procedure once and they've had enough "assistance" through agencies. They go back to jobs that are available but are not desirable.

CHAIRMAN: In summarizing our discussion, I think we're agreed that parental responsibility, better education and better working relations between agencies are objectives to be attained.

Excerpted From:

PANEL NO. 1-H

WHAT ARE THE BARRIERS TO SATISFACTORY EMPLOYMENT OF THE INDIAN PEOPLE?

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Recorder	Donald G. Huntley District Manager Wisconsin State Employment Service Green Bay, Wisconsin

Other Participants

Mrs. Abigail J. Basile	Counseling Supervisor Missouri Division of Employment Security Kansas City, Missouri
Overton James	Governor Chickasaw Nation Oklahoma City, Oklahoma
Walter Judd	Oregon State Employment Service Salem, Oregon
Fitz Lewis	Chickasaw Tribe Madill, Oklahoma
Edwin Martin	President Stockbridge Munsee Bowler, Wisconsin
Arvid Miller	CAP Director - OEO Bowler, Wisconsin
Benedict Quigno	Secretary Saginaw Chippewa Tribe of Michigan, and Michigan State Commission on Indian Affairs Mt. Pleasant, Michigan
Artley Skenandore	Legislative Representative Great Lake (Wisc.) Inter Tribal Council West De Pere, Wisconsin
Rev. Mitchell Whiterabbit	Tribal Representative Wisconsin Winnebago Tribe Black River Falls, Wisconsin

CHAIRMAN: Before we give suggestions and express our ideas about employment for Indians, I'd like to say it's been my experience, at various meetings, that some Indians have been rather backward about speaking freely of their problems. They have reasons and, of course, some are educationally handicapped. We often prefer to not say much for fear of making mistakes. If I make mistakes, don't be afraid to correct me and put me on the right track. I'm here to do the best I can for our Indian people.

HUNTLEY: Oscar said he might make mistakes. I've never worked with a representative of any Indian tribe who is more dedicated and more sincere in his efforts to do something in this area of employment problems.

In Green Bay, we have at least a fairly decent understanding between our agency, the Employment Service, and the Oneida and Stockbridge-Munsee tribes. We work closely with them. A real effort is being made by everyone to get action programs going.

We've done quite a bit under Manpower Development Training. We had a very small problem with acceptance of Indian workers by local employers. There may be some discrimination. Some feel the Indian won't work a 40-hour week. They have problems in this regard, but it seems to be disappearing rapidly.

We have Indians in training right now under MDTA and under regular school vocational programs. We have employers in the Green Bay area who are already committed to hiring these people if they successfully complete the course. We've had pretty good acceptance from the employers and it's getting better all the time.

The real lack is probably communications, and I think Oscar pointed it up when he mentioned Indians have been too reticent in speaking up about their own problems.

It hasn't always been easy for us to get together. We always have evening meetings. I don't think I ever attended a daytime meeting, except for this one. The reason is that most tribal leaders hold down full-time jobs and this is an additional load for them. Their tribal activities almost of necessity, are geared to evening hours and this gets complicated in that everyone else meets at night, too. You find yourself being stretched too thin. We overlook this as a problem, but I think it is.

Transportation, of course, has become another problem. It was you, Oscar, who told me that if you see a car along the roadside in Green Bay with a tire being changed, the odds are pretty good this car belongs to an Oneida, because they have a real transportation problem. We can't overlook this. Most of us enjoy ownership of a car and we look upon it not as a luxury any more, but as a necessity. I don't know what I'd do without a car. If we try to get Indians into our office for counseling or testing, we find it very difficult. Project this problem to arriving at a job every day and it becomes serious. Things that aren't problems to the general labor force become a real problem in dealing with Indian communities. We don't like to say they're problems; we think they're challenges.

I always encourage Indian leaders to get in touch with me personally when they have a problem. Maybe this is the answer to solving some problems. This is where reticence comes in. Many times we're able to help or some other agency is able to help, but we don't know what you want. We have a hard time with communications.

Now is the time when we Indians must begin teaching the white man as well as having the white man teach us. We must learn to teach each other. I say again, don't be afraid to come out with your problems. This may be the last opportunity. They want to know our feelings.

There is some discrimination in Indian employment. The employment office in Green Bay will send a man to a place, maybe a paper mill or some other plant, and they'll want to know if he has a diploma. They don't hire him if he hasn't got a high school diploma.

A majority of Oneidas don't have a high school diploma. Then the Employment Office says there's no need for a high school diploma for the kind of work they want you to do there. You don't need a high school education to push a two-wheel truck!

In my area, an Indian is not given chance for advancement; perhaps, because he's an Indian and because he lacks necessary education. There may be other reasons. On the other hand, my grandson worked 17 years and was given a gold watch not long ago, because he had no accidents while driving a semi-trailer truck. Such success needs consideration along with the failures.

The Employment Office sends out Indians, but that doesn't mean they're going to get a job. Some are only registered. There are a number of Indians who have lost faith in registering at the Employment Office. They feel there's no use. Industries should do away with this idea of asking for a high school diploma if they really want to help their neighbor.

There are places in Green Bay which show discrimination in employment. We're often given work the white man doesn't want. Some statements I'm making perhaps hurt the feelings of the white man, but to understand the programs regarding Indians, we must bring this out in plain words.

I should read part of "American Indians and the Federal Government." Under "Economic Conditions," it reads:

"Although the situation differs markedly from one reservation to another -- influenced by the geography and economy of each region and by each tribe's own history -- there are certain problems that are nationwide in character. These might be summed up as follows:

The need for more education and training opportunities to enable Indians to compete in the job market for skilled and professional work.

"Lack of productive land to provide an adequate livelihood in farming or ranching for the expanding population.

"Scarcity of industrial and commercial jobs nearby.

"Shortage of capital to start new enterprises.

"Under-utilization of land for such potential income-producing purposes as development of recreation attractions for tourists, leasing for urban development (particularly in the Southwest), industrial enterprises and lumbering as an industry."

This should give us ideas.

LEWIS: May I ask the lady one question? How about your relocated people? Do they stay or is there a tendency to go back to their home area?

MRS. BASILE: We aren't a relocation center. About the only thing we've been involved with in labor mobility is the program where southern Missouri farmers were brought to northern Missouri farms.

QUIGNO: The greatest need of the Saginaw-Chippewa is to raise our economic base by attracting industry. We're in a fortunate situation in Michigan as the economic climate and potential are very good particularly for electronics. Increased efforts in agency assistance is hereby requested as sorely needed. Feasibility seems established.

In this technological age, you need a high school diploma before you're hired. This is a serious defect and needs to be changed. It's unnecessary bias.

Concerning Michigan tribes, the severely handicapped are the nonreservation groups. They have all the problems reservations have with the added difficulty of no organization to get needed programs. This problem remains unattended and, with a low educational base, it will remain.

HUNTLEY: Mr. Quigno, you mentioned diploma again, and Oscar mentions it to me about once a week. Do you feel this policy is established from a discriminatory point of view? Does industry feel it's a realistic policy?

QUIGNO: Well, they must. It's an unwritten policy I think. For example, I work in a chemical plant and I know they haven't hired an Indian or non-Indian for a long time if he didn't have a high school diploma. It isn't a good idea, really.

Our area could use another industry. We think an industry could be relocated and be very profitable, considering the proximity of raw materials and local manpower.

WHITERABBIT: I represent a tribe which is not a reservation group and, of course, unemployment is one of our major problems. When I think of the problem, I usually think in terms of improving the individual. Read a newspaper and look at all the jobs available. There are plenty of jobs available all over the country, but it's hard to find the right person for the job. This area concerns me. I've been to all kinds of Indian conferences and we talk about mutual problems. I think much of the problem lies with us Indians. We need to improve ourselves. We need to create motivation in our people. For example in this conference we're centering our attention on the individual. We need to improve the individual totally, not only preparing him to assume his place in industry or in the labor market, but to prepare him in other areas.

Many of our people are trained and employed, but on the other hand, many are not trained and lack the desire to improve themselves.

Another thing that vitally interests me is education. Educate our people, so they can assume their rightful places in society.

MARTIN: We have the same problems and maybe more. About the only resource we have is timber and jobs are practically nil. Some of our men are driving as much as 40 miles, one way, to their jobs every day, which is quite a problem in itself. Drive that far and, by the end of the week, your expenses have taken the biggest part of your pay.

We've been trying for years to change something. Our land is divided into two different categories. A small portion is our reservation and the balance is Farm Security land. If the Farm Security land was released so that proceeds from it earned by our people could revert to our community or tribal fund, we'd have money to at least operate and, perhaps, develop a little something on our own. So far, we haven't had any luck. Maybe you're familiar with the situation. When they were buying this land they ran out of money in one department of government, so they took money from another department to finish paying for it. In the process, the Farm Security Administration took title to the land with the understanding we would eventually get it. When the papers were completed, they were put before Congress to declare it a reservation. It never happened because our white neighbors decided it was a paradise for hunting and fishing. Some clubs put pressure on their congressmen and others to defeat any bill we might present.

We have quite a few young people, like my own children, and our land base is so small we don't have enough to accommodate all of them, because we've been forbidden use of this Farm Security land.

In a self-help housing program, our young people could have building material if they had this land to build on, and instead of paying rent, they could pay on loans. Eventually they'd own a home and I think all of them would like to return to the reservation. They're like all Indians, natural country people and not city people.

CHAIRMAN: Do you think an industry would be a great help?

MARTIN: We've been trying to get one for several years, either on the reservation or close-by. A group worked with us and would cooperate further. They'd furnish land and a certain amount of money to put up a building if somebody would locate there. It would be within reasonable traveling distance of the reservation. It would be a wonderful thing, because we don't have employment.

HUNTLEY: Do I understand, Mr. Martin, that you could go into industrial development on the reservation portion of your land, but this Farm Security land would require clear title before you could even consider an industry there?

MARTIN: Mr. Miller can answer that question.

MILLER: That's right, you must clear title before you can use the land for industrial development of any nature.

CHAIRMAN: Do you have figures on the number who could be employed if an industry did locate there?

MARTIN: We only have a little over 300 enrolled members, but we have many young people who have grown, married and moved out. Perhaps 50 or 60 could be employed. There would be no supply problem, but of course, there's the fact many don't have diplomas.

JAMES: Our situation in Oklahoma is unique in that we don't have reservations. However, we do have labor problems. The chief reasons for unemployment are lack of education and marketable skills. We're all aware of the studies, research, and surveys regarding Indian problems. Inevitable conclusions point to education as the key to solving these problems. It's pretty hard to educate a man who's head of a household and has a family. You can't do it. Our big problem is unemployment of heads of households. The man between 25 and 45 in the prime of his working years who doesn't have skills or education is, therefore, seriously handicapped.

The Chicasaws are fairly well assimilated and are a small tribe. Our biggest need is for industry to locate within the proximity of the majority of our people. We've earmarked $100,000 in tribal funds to offer as a loan to any triple-A industry locating within the area and employing a percentage of our people.

One of the more serious problems is our urban Indian living in cities. They have real problems.

SKENANDORE: I think the problems are pretty universal.

The Indian problem, nationally, is the result of previous administration policy which controlled educational levels. The Indians were placed in Government schools to derive an education. If we had recognized the education problem 25 to 50 years ago and had them go to public schools at that time, we'd have more total assimilation today. The more educational opportunities you have, whether it be vocational or on-the-job training, the better it'll be. Tradesman are scarce and the only Wisconsin Indian tradesmen are those who struck out on their own. Many Indians who leave the reservation don't return once they've obtained a skill or an education. Once they develop skills in "educated" pay brackets, they're reluctant to return. Until some development allows them to attain a decent living standard, your employment problem will continue.

CHAIRMAN: A good businessman will always work with facts and figures and we lack figures. Surveys of labor forces are needed.

WHITERABBIT: This is what we did in our tribe. We went to the Social Security Administration for a survey grant and got $15,000 to make a self-study of our tribe. The report just came out. We have accurate figures on education, employment, housing and everything, so we have a true picture of ourselves.

The people we're concerned with are those who probably live in the lower strata of our Indian society. They lack education and haven't developed skills. Perhaps I'm a little too radical on this, but, because many are under some type of aid program, why couldn't they be required to attend some kind of school? This should be mandatory. It seems that when we present them with opportunities to improve themselves they don't come forward and take advantage of it.

QUIGNO: The law should be changed to allow BIA services to nonreservation Indians.

SKENANDORE: How do you interest the individual in involving himself in an available program?

Many programs go by the wayside because we can't get the individual interested. We must keep in mind that the individual must be paid to maintain and support his family during the time he's training. We must admit that often it's not the Indian's fault. It's not that he's lazy that he doesn't participate. It's because they must think about supporting a family and meeting obligations to which they feel a greater responsibility, than participating in a program. This should be studied. Putting the individual on the bare existence which he receives under unemployment does not provide incentive.

MRS. BASILE: Money isn't always the answer. We had a case with a man wanting training that wasn't available in Kansas City. He was to be paid a subsistence allowance for himself for training away from Kansas City. With his family allowance, it would've amounted to $95 a week. This was almost double what he'd ever made in his lifetime. He was to receive training for six months, but didn't want to leave his family to take training. Money isn't always the problem.

We have a terrific dropout rate in our MDTA program in Kansas City and these men get $35 a week plus $5 for dependents. Some are receiving more than they ever made in their life, but they'll drop out.

HUNTLEY: Mr. Skenandore said there should be a more fully supported family for a man in training. Mr. Whiterabbit said you can give them too much. You must have a balance point. You can't go too far.

WHITERABBIT: I wonder if increasing the school age requirement would help. In Wisconsin, the minimum age for dropping out of school is 16.

HUNTLEY: It will be 18 very shortly. Would that help?

SKENANDORE: I don't believe so. The dropout occurs anywhere in the high school bracket. If you put him into vocational training, the earlier the better. This is where courts should put them instead of putting them in the penal system. Placed under police jurisdiction, there's no provision they must achieve a goal. When sentenced, they should be required to take development training. It seems we wait until they get into an institution before we think about training. Their first contact with the law and the penal system should require some type of development training. I mean for non-Indians, too.

This is one form. Another would be for the individual who may never contact any kind of law enforcement. To gain support we must have a local people and the parent interested. The average parent, a product of the old educational system, is on an 8th grade level. Until we can say everybody has a high school education, these people just won't comprehend what this training will do for the future of the child. We must think in terms of reaping the harvest in another generation. We must begin educating the total population to get individuals interested.

HUNTLEY: Oscar, could I recap just a bit?

This is what I have. Number 1, education including a strong effort at motivation. Two, lowering some industrial hiring standards. Three, location of industry in immediate areas. Four, education or training of families. Five, BIA should be restructured to offer services to off-reservation Indians.

CHAIRMAN: Surveys should be made by agencies. It's very important to have figures to work with.

TOASTMASTER

ARNIE SOLEM

(See Call to Order)

ADDRESS BY

DR. RALPH KEEN

Indian Services Bureau
University of Utah
Salt Lake City, Utah

"Maximum Participation of Indians in Developing Their Programs"

SUMMARY OF PANEL DISCUSSIONS

HARRY J. W. BELVIN

(See Panel 1B)

TOASTMASTER: Our luncheon speaker today is Ralph Keen. I should tell you a few things about him. He's a graduate of Haskett Institute. Has a Bachelor of Arts Degree in education with a major in history. He served in both the Army and Air Force and is a Cherokee from Oklahoma.

It's with pleasure I introduce Ralph Keen.

KEEN: When approached to deliver this speech, I had to wrestle my conscience to decide what would be appropriate. I decided to make suggestions.

We're all proud we're living in the greatest society ever designed by man. We have 200 million people in this country and over 3/4ths enjoy the advantages of our society. In short, we're living in the midst of plenty, but also in the age of a great paradox. The paradox of poverty in the midst of plenty. Some 40 million Americans do not share benefits we've managed to provide for the majority. Unfortunately, the American Indian is at the very end of the line when it comes to receiving these benefits. From the time man first walked this earth to about 1808 the American Indian was a proud and resourceful man. He managed to endure the elements and exist in harmony with nature. He made achievements and developed leaders among his people. These were great leaders and many have been described in history: Chief Minnemucka, Chief Seattle, Chief Joseph, Sacajuea, Sequoia, Sitting Bull, Crazy Horse and more. These men managed to provide leadership and, as a result of this leadership, a culture was produced in which the Indian survived. The white man and the imposition of his dominant society has cost the American Indian much. Since the turn of the century, not one Indian leader is recorded in our history.

With the creation of the Bureau of Indian Affairs, the right of self-determination was removed. This federal agency, as a result of changing moods of Congress, has managed to hold Indian people in a state of suspension. The Indian managed to preserve his culture while the modern world passed by. It is almost impossible today to ascertain whether a specific Indian trait is due to culture or to environment!

One factor is loss of the traditional role of the male in the poverty-stricken American Indian family. Once he was looked to for his proud ability to provide for his family. Now, he's been forced to accept from an ungraceful giver. Welfare and gifts from the Federal Government tend to destroy his role in the family.

Another factor is that the jobless male American Indian has never "worked," in the sense we think of, and family activities have no 8-hour working day to evolve around.

Another factor is the cultural, extended-family relationship all American Indians seem to practice. It's not uncommon to visit an Indian home and find not just a father, mother and children, but grandpartents, nieces, nephews and cousins as well. Therefore, since all these people are the immediate family, it's difficult for his employer to understand the hopes, desires and anxieties of the employee. It is said that when an Indian must be excused to attend a funeral that he sure has a lot of relatives! Consequently, employers often attribute these absences to laziness rather than to showing respect for family.

The American Indian has almost a complete lack of commercial instinct. This prevents his becoming actively engaged in business. It's not hard to understand since Indians never engaged in selling for profit.

Another area of importance in becoming engaged in gainful employment is knowledge of how to save for tomorrow. Poverty-stricken Indians have known only how to live for today. They've never earned enough money to have a surplus over the amounts needed for basic necessities.

Our purpose here is to find a way through the involvement of people concerned to improve success of our programs. Any such plan, I feel, will be a token gesture unless it incorporates extensive participation of Indians in all stages from planning to final implementation. Therefore, I suggest the Department of Labor create within its structure an advisory committee to make recommendations at the Washington level. This advisory committee, composed entirely of tribal leaders from around the country, should meet on a regular basis and its recommendations should be taken seriously in all future planning.

This idea has already been implemented in another federal agency to help solve problems in education. We've been assured by Commissioner Bennett that similar committees will be created on regional levels.

Next I would suggest that, in order to make programs for Indians more effective, the Department of Labor create within its administrative structure a special section similar to the one Office of Equal Opportunity. This desk should have authority to make grants, recommendations and policies in regards to programs available to Indians. I claim no pride of authorship for any of these suggestions. I simply restate them and urge positive action to insure their success.

With the creation of such a special section, it would then be possible for programs to be initiated on the reservation and forwarded directly to the special section in Washington for final approval. If this should happen, various agency efforts would be, in reality, programs of the people.

An employment aide would work in placement where jobs are available and keep the council informed of it's current tribal labor picture.

Still another important function for an employment aide would be to organize classes aimed at better qualifying for positions. It's not enough to train poverty-stricken Indians in the pure mechanics of doing a job. One must also educate them in such areas as:

1. What's expected of an employee. For a person who has never worked, it is a monumental task to ascertain just what's expected.

2. What are some problems they can expect in taking employment of a certain nature? Many poverty-stricken Indians quit their jobs because they were unprepared for problems their employment created.

3. Consumer reducation.

4. Cultural traits. There are cultural traits not conducive to good employment practices. Many more cultural traits are good. But we should make people aware of the difference.

5. Planning family activities around the habits of an 8-hour-a-day wage earner.

6. Last but not least, employment aides to assist the tribal council in planning a comprehensive recognition system for tribal members who make great strides towards improving their family's standard of living. Why not formally recognize the person who raises himself above welfare? Many organizations select a "Man of the Year." Plaques and certificates also serve to boost the ego. The advisory committee could select an employment aide who had done the most during the year to help his people.

Until this extensive involvement is accomplished, our prospects of achieving real success in employment are slim. I've tried to suggest techniques for improving the labor picture among Indians that have already proven successful in other fields.

It gives me a great satisfaction to know the U. S. Department of Labor apparently has faith in our Indian people. If they didn't possess this faith, they wouldn't have called this meeting. (Applause.)

TOASTMASTER: Thank you very much, Ralph. We must work at this business of cooperation for sometime.

Among the distinguished Indian leaders with us today is Harry Belvin, Principal Chief of the Choctaw Nation. Harry's father was the first full-blooded Indian to practice before the U. S. Supreme Court. Harry has served in the Oklahoma Legislature.

We would like to have you summarize, Mr. Belvin.

BELVIN: Thank you, Mr. Solem. There are so many fine things from each panel I'm afraid we may miss some of the best. You'll have to forgive us, because we just didn't have time.

The chairmen of the recent regional leadership conferences were called to Washington a few days ago to go over legislation that came out of the conferences. The Indian people seemed somewhat discouraged or disappointed so, from the discussion in Washington, a letter was drafted to the President. I want to call one very fine paragraph to your attention.

"For other citizens, government exists to serve them as a matter of right and not a favor. It is time government consistently recognize it is our servant and not our master. Many difficulties today, we feel, lie in the unresponsiveness of public officials to our social and economic needs, despite the fact adequate legislation exists to further Indian progress in many fields. The last major, progressive policy change was adopted in 1934, thirty-three years ago. Today, we need revision and updating of that policy. That policy saved our lands, insured our rights of limited self-government and opened the door to financial credit for Indians." It goes hand-in-hand with what we're trying to do here.

One recommendation from the panels was that industry should be established within reach of the Indian labor market.

Another is that education and training should be emphasized: vocational education, trade skills and the like.

Understanding between Indians and non-Indians should also be improved to reduce discrimination against Indians. Indians need to think in terms of long-range planning for educational development including pre-vocational and vocational training to be ready for industrial development when it comes. There's too much complaining by Indians about little things. We must change the Indian's attitude, to a great extent, if he's to fit into society.

Another recommendation was that Indian counselors should be provided as liaison, possibly between agencies that serve Indians and Indians themselves. We need many more Indians to work among Indians! Communication must be definite and clear. Discrimination must be abolished. We don't like to talk about discrimination, but we have it.

More stablized Indian employment is needed in government subsidized programs. Both Indians and employers need to be oriented. The employer needs to appreciate that he doesn't understand the Indian and the Indian doesn't understand him. We must train the Indian in the English language. Many older Indians, of course, didn't like to speak English even after they learned it.

The traditional Indian must not be forgotten. Too many times, we rush past the man who needs help.

A prime need is education and acceptance by the Indian family that education is a necessity. I can't help but give recognition to my Indian father. He said, "Son, we can't go back to the old way. We're living in a different world than when I was a boy. You must get an education if you're to live in your white brother's world and get along with him. So don't look back; look forward." I thought that was a fine philosophy.

Another recommendation was that industrial hiring standards must be lowered to accommodate the present Indian worker who lacks a high school diploma. In other words, take the Indian as you find him and help him go where he wants to go.

Then, the BIA should be restructured to serve off reservation Indians, which it's now doing only to limited degree.

I want to encourage you. We're not just talking and then going home and forget this, because there's work to be done.

The white man won't program for us and then see it through. He will try to help us. The Indians have a voice today. Let us use that voice. We're getting recognition as never before. If we're to "arrive, " we must forget the little things and work toward the bigger things.

Excerpted From

PANEL NO. 2-A

TRAINING AND VOCATIONAL EDUCATION

Chairman	Clarence E. Collins Director, USES Region XI
Recorder	Tom Daly Field Supervisor Arizona State Employment Service

"The Seattle Pre-Vocational Training Center"
Presented by: George T. Barett, Area Employment Assistance Officer
Bureau of Indian Affairs

Agency Representatives

Herbert Bechtold	Program Analyst Office of Economic Opportunity
George Kester	Assistant Regional Representative Vocational Rehabilitation Administration U.S. Department of Health, Education and Welfare
William Moore	Director, Office of Special Service Bureau of Apprenticeship and Training
Ross Reese	Office of Operations Neighborhood Youth Corps

Other Participants

Dr. Alfred Edwards	Deputy Assistant Secretary for Rural Development and Conservation U. S. Department of Agriculture
Milton Graf	Arizona State Employment Service Scottsdale, Arizona
Mrs. Mabel Harris	Social Worker, OEO and Indian Programs Member of Sac & Fox Tribe Oklahoma City, Oklahoma
Burt Martin	
Peter MacDonald	Executive Director Office of Navajo Economic Opportunity Ft. Defiance, Arizona

Other Participants (Continued)

Dennis Ogan	Director Seattle Orientation Center Bureau of Indian Affairs
Victor Phillips	Assistant to Administrator, ASCS U. S. Department of Agriculture Washington, D. C.
Benedict Quigno	Secretary Saginaw Chippewa Tribe of Michigan, and Michigan State Commission on Indian Affairs Mt. Pleasant, Michigan
Edward W. Ridgway	State Employment Security Director Aberdeen, South Dakota
Antoine Skahan	Representative Yakima Tribal Council Yakima, Washington
Walter Voorhees	Secretary Walker River Paiute Tribal Council Shurz, Nevada

CHAIRMAN: George Barett, serving the Northwest Region for BIA, is an Alaskan Indian of the Klinket Tribe. His father went to Alaska in 1879. He's well educated and has taught at various schools. He has been with the Bureau for some 30 years. George, would you please tell us about the Seattle Prevocational Training Center.

BARETT: The concept of the reservation was a matter of military expediency in the early days. What to do with the Indian; the hostile? Finally the reservation evolved and with it, possibly the worst thing that ever happened to the Indian. It robbed him of self-respect, initiative and industry and made him completely dependent upon a Federal government to give him rations. If there's anything that would destroy self-respect, it is dependency.

We recognize that many reservations are unable to support their populations. They're located in isolation with very poor communications, lack of transportation, lack of power, water and many other things essential to industrial growth. Without industry, of course, there's no employment and this has confronted the Indian for many years.

Whether we like it or not, we must go where employment is in many cases. Many strides are made towards industrializing our reservations. Some lend themselves to it; others do not.

Unfortunately, many people aren't ready for this step. They lack formal education and skills. The Manpower Training Program came into being and with the help of many people, we were able to set up prevocational training in Seattle.

What do we mean by prevocational? The program was established for the benefit of those adults who could not get into vocational training. The idea was to give them basic skills in reading, writing and arithmetic and to provide home training for families of those in school. We were lucky in that we were able to provide all things necessary for success of such a program. We had housing, U.S. Public Health Service, U.S. Department of Labor, State Employment Security and, most of all, the cooperation of the Seattle public school system which conducted the academic training.

We got the project approved and then waited for final allocation of funds. The State of Washington had already used up its Manpower funds for that year. We knocked on the door of the Department of Labor in Washington and did another selling job. They made recaptured funds available to us to initiate our first program.

There are many "if's" connected with such a project. Seattle public schools were waiting word, because they'd hired teachers for the project without knowing if the money would be forthcoming. In any event, we got the money and started the school. We brought in 50 adult dropouts and began a five-month accelerated course.

We gave all candidates the California Achievement Test to determine exactly what to do to upgrade them. Students were highly motivated, because they realized this would possibly be the last chance of their lives to advance.

It's amazing what these adult dropouts accomplished in five months. Average age of the first class was 27 and 26 in the second class. Achievement scored was in excess of four grades by actual test and nothing less than two grades. It was the most successful project of its kind in the nation. We had 82 percent successful completion in the first group; 83 percent in the second group.

While they went to school academically, we conducted classes for their wives. We gave the men two hours exposure to trades each day of the five months, and every four weeks we changed exposure to another trade. We did not intend they should have anything but exposure, because we wanted them to "feel" their way and find interests. We gave them exposure to sheet metal, lathe work, welding, commercial cooking, wood shops and horticulture. Upon completion, we immediately placed them in vocational training. You may be interested to know that members of the first two classes have all completed their vocational training, are now employed and are maintaining their families! We trained welders who began at $3.22 an hour!

The fourth class will have graduated and the fifth class will enter training Monday.

That, briefly, is the story of Seattle Prevocational Training.

CHAIRMAN: These classes were set up to handle not more than 50 trainees, so the four classes mentioned mean 200 trainees are now in productive capacity and are now tax-payers instead of tax users.

KESTER: Simply stated, prevocational is a service to help disabled men and women into employment. By "disabled" I mean those who have a physical or mental handicap.

Our services are designed to determine first of all what's physically or mentally wrong with an individual. A counselor sits down with the individual and tries to work out a long-range plan which may include not only physical restoration services, but a plan to meet any educational deficiencies. We can provide any essential training costs including tuition, books, supplies, board and room and so forth to meet the individual's needs. In this, we work very closely with established employment services.

The Montana State Rehabilitation Agency is currently in development of a training plan for parapalegic Indians on the Northern Cheyenne Reservation.

The Navajo Tribe for some time has been contributing $10, 000 each year to Arizona Rehabilitation. The current ratio is 3 to 1, so this $10, 000 is actually $40, 000.

Currently, we're involved in comprehensive statewide planning for development and improvement of rehabilitation. This permits a state, for example, to get up to $100, 000 to project rehabilitation needs of all handicapped people through 1975.

We also have a program of research and demonstration. Disabled Indians have been selected from poverty-stricken reservations in Montana, Alaska, Arizona, Utah and New Mexico. Experiments in opening more job opportunities for them are underway. At Northern Montana College, for example, we have a special training program for a group of handicapped Indians moved onto campus. We recognized from previous experience that it was necessary to bring the whole family into the training program and special housing units were established. This is quite a change for these individuals. Home economists in the program had to work very diligently with the whole family. They had to acquaint children with new school situations and also work with housewives. We feel it's having very good results.

We've discovered that rehabilitation needs are especially pressing because of high incidence of disability among Indians. We've found the Indian family must be provided a good deal of individual help.

His language is so different, it is difficult for the Navajo to put on shoes and express the feeling they should fit like moccasins. The Navajo Tribe is one of the largest in the U.S. Reservation resources provide income from oil, uranium and helium, but do little, actually, to enrich the individual Navajo. Many Navajo live in windowless houses. Hopefully, our project at Flagstaff will develop methods of overcoming language and other barriers, and place the Navajo in employment on the reservation. We are attempting to specialize in the requirements of our clients.

MOORE: There's been great discussion about need for training. I want to mention factors involved in training a man to be a skilled craftsman. Some people tell us we should speed up training. There are reasons this can't very well be done. Some people say four years are too long, but new methods are being applied. It's still practically impossible to turn out a skilled craftsman in less time.

This long-term training is one basic factor. It takes four years to train most mechanics; seven to eight years for others. Obviously, it's not easy to train someone to be a machinist out in the country where there's no machinery.

One other factor is that if the program is to be effective it must be jointly carried on by management and labor. That doesn't mean there aren't apprenticeship programs carried on without this participation, but particularly in the building trades, the joint committee is an absolute necessity.

There's a requirement that, in addition to work on the job, there should be related instruction. If you train a man to be a machinist, he should know something about mathematics, blueprint reading, metallurgy and so on. There are similar requirements for other trades.

One standard that employers and labor unions have agreed on is the requirement of a high school education or equivalent.

Now,about some problems encountered especially in apprenticeship programs set up on the reservation.

One, of course, has been the educational level. I was pleasantly surprised to hear this situation has changed. For example, the Navajos are turning out 2500 high school graduates a year.

Another problem common to most reservations is remoteness from any industrial center. I mention again that if you train a man to be a carpenter you must put him in a location where there's carpentry work. This has been a problem in several efforts we've made to get apprenticeships among Indians.

A problem, too, is lack of industry on reservations. I understand this is rapidly changing and, in addition to lumber mills, helium plants and the possible expansion of the coal industry, there's a sizable construction program every year. These are encouraging facts which may enable us in cooperation with tribal council to do something about the problem. One problem in getting Indian boys into apprenticeship programs is the tendency to contract construction work. When a contractor comes on the reservation, he either brings his own apprentices or doesn't take time to train Indians.

Another problem is remoteness of our field staff from reservations. We have one field man in Phoenix and it's difficult for him to go 350 miles a day to Window Rock and work with any satisfaction.

One point mentioned several times has to do with whether or not Indians should be trained on a reservation and stay there or go elsewhere. I think it should work both ways. If, for one reason or another, an Indian wants to stay on the reservation, that's his business. On the other hand, if he wants to, he should be qualified to move. The critical point is he should be trained to take a job as a plumber, bricklayer, or machinist anywhere. He should have mobility through complete training. With it he has a valuable asset all his life.

I'm going to talk very frankly here. It's fine to have this big meeting, but what are we going to do after we get home? Is this going to be just another big piece of propaganda? If not, what's required? One thing required is money. No one seems to know where his money will come from, but if the job is to be done, it requires money. Money is needed for equipment, facilities and field staff. The Chairman has referred to our "mature age." If we get money, perhaps we'll get some younger fellows on the job.

The third point is coordination. It's almost unbelievable, but in the Department of Labor in Washington, we find an agency doing a job and not knowing another agency is working with them. The Secretary of Labor has said this must stop. In our efforts, all these agencies have a contribution to make, and I'm hoping we work closer to get the job done.

Finally, some optimistic points so we don't conclude on a low key. We don't want to spend all our time on college and high school graduates, but as more craftsmen train, more opportunities and better economy results. The fact we have a meeting like this bringing attention to the problem is an optimistic note. Before it's been largely ignored and now we must pay attention to the problem at once.

Labor unions are getting more interested. I'd like to see more of what the Navajos have done. They have a joint apprenticeship committee composed of representatives of the tribe, the union, management, Bureau of Indian Affairs and so on.

As more industry comes to reservations there will be more opportunity for training and you must have industry if you're to train people on-the-job.

CHAIRMAN: The Secretary of Labor's admonition that there's no room for so-called "parochial" feeling among agencies made plain that there isn't room in Federal government for that sort of thing. Because you work for a particular agency or bureau, your field of interest can't be confined. To resolve the problems we face today, all agencies must work together. The economy is healthy, but it isn't so healthy we can afford to have the manpower of this nation sit idle and have hard core unemployment when there are job vacancies.

BECHTOLD: Today, instead of telling you about the "nice" or the "beautiful" training program, or the multi-federal agency program, or the 2000 aids performing useful functions on reservations, I'll say I'm not interested in those people anymore. They're a success. They're paying taxes and they're paying all our salaries. I am interested in the other 400,000 Indian people who still live in houses without roofs and who do not have jobs, if we consider a job something that lasts 52 weeks a year.

I'd rather talk about guidelines we've set up. Within the past year it was my fortune or misfortune to attend a meeting in Denver. They presented what I call "The Jack Armstrong Syndrome." Speaker after speaker said, "Bring me a minority group member with 110 IQ, who's a good looking, cleancut, well brought up, an all-American type boy and we'll train him." I thought, they're looking for a president for General Motors! Lo and behold, it was for a short-order cook! Do we need a young, cleancut, well educated, all-American to cook eggs and pass them to a customer? While it's true we must improve the educational system on reservations, it's true we must upgrade all along the line. There's need for Indians to understand needs of democracy. All of us, and all agencies, should ask, "Is this necessary? Why do we need Jack Armstrong for a cook or to clean a city street?"

The age criteria struck me. Perhaps this is more noticeable now that I've passed 36, but everyone loves to train people of 21; especially cleancut, well-groomed, high school graduates of 21. We all love to train them and say, "See what we've done!" Having passed 35 by many years now, I feel like asking, "What happens to people my age? Do we shoot them? Are they no longer qualified for employment?" So, I'll concentrate on the 35 to 65 group and tell you why I believe concentration should not be on Indian youth, but on Indian men from 35 to 65 who are heads of families.

There seems to be an important factor we constantly forget, and that's identification. We seem to think a child can watch his father remain unemployed, 52 weeks of the year for 52 years without effect. Suddenly, at the age of 21, we come along and say, "Sonny, we have a golden apple for you. We'll send you to vocational training and you're not going to be like your daddy. You're going to work for 52 years." The child will say, "What's good enough for my father is good enough for me."

On the other hand, if the child sees his father leave at 8 every morning and come home at 5 with an empty lunch box, the child can identify and think, "Sometime in my life, when I become a big man, I'll go to work." The child will notice during all his school years and he'll identify with a working father.

They often say an Indian of 36, who's picked roots, berries or potatoes can't be helped. He's used to his life and doesn't want to work. Is this really true?

Mr. Jourdain came up with a most fascinating concept of building low income housing while training unskilled, uneducated Indians to become highly skilled construction workers. There were 30 trainees. Eleven are full journeymen though none was a high school graduate This is an example of what can be done. We should give more thought to the older men, so the Indian youth we're all worried about will have an adult to identify with and not say, "My father is a retired buffalo hunter," and then snicker. Let's give the father a trade the son can follow.

We must seriously think of an urban oriented, vocational training program before we can solve the problem of reservations, all of which are isolated. When I go to reservations, I usually take 4 or 5 books along because I'm in a little motel 40 miles from the nearest jack rabbit.

The San Carlos Apaches came up with an idea on developing an Indian public relations firm through the tribal council. The Apaches decided they'd do this work for Federal agencies in their newspaper through contract. They had 20 men complete a 2 to 3 year training program to develop skills in photography, illustrations, art, design and so on. They went to Phoenix and asked for State money. A gentleman asked, "Do you live in Phoenix?" They said, "No, we're about 200 miles away." He said, "You're 200 miles too far to qualify for any money from MDTA." This is another example.

Another thing is training on the reservation. Mr. Jourdain deserves the thanks of all Indian people, because he got them to accept his reservation as an acknowledged institution of vocational training, thereby allowing him to train people on the reservation. This is quite important, because whoever does the training gets the benefit of services of the trained people. When he trains people in construction work, they build 10 houses for 10 poor Indian families.

The thing we completely forget is that most reservations are abnormal economic communities. They're consumers of wealth, not producers of wealth. Whenever they have a dollar they must go to a neighboring town 40 or 50 miles away for the honor of spending that dollar. There was $1.3 million going into the Turtle Mountain reservation in State and federal welfare payments. Services should be set up; a grocery, gas station, shoe shop, barber shop. This $1.3 million could support 25 of the largest families on that reservation at a decent standard of living, thereby accelerating use of that welfare money and letting more and more people get off welfare. We must consider training Indian people for service shops and businesses on a reservation. This has been a forgotten area.

The Department of Defense also has little factories they'd be willing to relocate on reservations.

GRAF: I agree with Mr. Bechtold in every respect. There's a joint training program on the reservation at this moment, and the Employment Service in Arizona has never heard of the request, as he just said.

CHAIRMAN: With each situation, there are different problems one encounters. This does not make the resolving of these problems any easier.

MOORE: MR. Chairman, maybe we need Indian smoke to communicate.

MacDONALD: I think we need to amplify what Mr. Moore just said. We've seen smoke signals of the bureaucrats and we need to look at Indian smoke signals. They have the problem. We've heard from these very good people on the panels. We knew exactly what they'd say; that they've trained so many people, that the Department is doing this and doing that. These things we can get from brochures.

These Indians have been invited to express their views on employment on or off reservations. We can sit here all day and listen to you. We Indians will go home and will probably see on TV or in the press the same old thing. We were fed "good doings" of the various agencies, but were never given opportunity to express what we really think can be or should be done. What Mr. Bechtold said was very good. I like that approach because we recognize the programs available through various Federal agencies.

What we want to know is, why have these various services been ineffective and, in some cases, been a losing proposition?

Let's take the State Vocational Rehabilitation Program on the Navajo. Yes, we're participating. The Navajo is putting $10,000 a year into this program, but it reaches only 60 handicapped people a year which is perhaps one percent of the total handicapped population on the reservations! But the population is increasing 2.5 percent per year! This is a losing proposition. They never hit the target.

CHAIRMAN: The point is well taken. The primary objective of the entire session was to have general discussion. I'm afraid we, at the front table, are taking up entirely too much time, regardless of how pertinent our remarks may be.

REESE: Everything I had to say has been said, but I can't sit down. The ethics of our culture won't permit me to come here from Washington and say nothing. My boss wouldn't like it. So, I'll underline some things I think important.

Yesterday, people were going to attack the problem on a "poor man" basis. Education is the thing, jobs are the thing, and let's move them off reservations. Now it's the massive approach. Everyone will coordinate and we will fuse the Labor Department, BIA and OEO and get together on it.

Whatever the approach and whatever the cost; maybe $2-3-4 or 5 billion -- I don't care what it costs; at twice the amount it'll be cheap. Not only will it be cheap, but necessary! If we don't do it now, it's going to cost even more later. As Mr. Bennett said this morning, the Indian population is increasing at twice the average rate probably by about three percent. Let's get to it now! I look at these programs from the standpoint of money. I'm oriented on budgets. I'd like to see a massive funding of money to attack the problem.

You can bring the young Indian to a center, hook him to an IBM machine, check him out for everything you can think of including his special talents, his vocational aptitudes, everything; and then counsel him. You can make sure that wherever you put him, he'll get a job and that there's a job in the area which is acceptable to his culture. All these things can be done. To me the answer is simply money. But you'll not get that kind of money. You'll fight for the pie that's available in one reservation and another. You're going to fight the same as Negroes and others for your share. There isn't much; $1.7 billion for the poverty program this year. I don't know what it'll be next year. To me, the problem is in the $60 to $70 billion bracket.

You must do the best you can. Whatever it is, you must do the ultimate coordinating. The federal people will help, although they look at things differently than you. You know best, however, what goes on in your areas. You must contribute your share and coordinate these things as best you can, because you'll not get the kind of money you'd like.

VOORHEES: Mr. Barett, regarding the people brought into training centers, what provisions are made for quarters and subsistence?

BARETT: That's funded by Department of Labor, made available to HEW Education Division. It's based on size of the family. In Seattle we funded the entire family. I think it was about $135 for a single.

VOORHEES: That's provided by Health, Education and Welfare?

CHAIRMAN: Through State Employment Security as the agency which pays allowances under the regular Manpower Training Program.

BARETT: This makes it difficult, because the HEW Regional Director had to approve that program as well as Department of Labor, Employment Security, the training institution and the State Vocational Training Officer.

VOORHEES: Mr. Barett, you also talked about exposure to various trades. How did labor unions and employers react?

BARETT: We had no problem since it was under Seattle's public school system and we utilized shops of public high schools.

CHAIRMAN: In terms of training, there was no problem. We were fortunate in having facilities available and the school people were receptive to the whole project idea. But as people completed their training, of course, there was the problem of placing them in gainful employment so they could use the trades and assets they'd gained. This was an individual by individual job development approach.

MARTIN: Mr. Bechtold, you said there were factories wanting to come onto reservations. Could you get a list of those factories? We've had an industrial specialist in the area BIA office for years and they haven't come up with a thing. I wish you'd send us a list of factories that want in.

BECHTOLD: Your tribesman George Goodwin is working on this at present. As soon as this list from the Defense Department is complete, I'll be most happy to airmail a copy to every tribal chairman.

SKAHAN: Mr. Barett, I've worked hard to have industry promoted on my reservation. A man is to run a furniture factory and will train our people. He will train them at $1.40 an hour, but some people earn as high as $2 an hour now because they're professional fruit tree pruners. The man signed some kind of agreement with the Bureau of Indian Affairs, saying he will pay $1.40 providing BIA will refund 70¢ an hour to him for everyone who's hired. This factory will employ at least 100 people.

My question is this, Mr. Barett, how are we to train our people at $1.40 an hour when they're receiving $2 an hour at present?

BARETT: Tony, for your information, I dictated a letter to the gentleman in question about 10 days ago telling him the Indians of the Yakima Reservation enjoyed better wages than he proposed to pay and that if he wanted employees he must pay a competitive wage. The Bureau of Indian Affairs under the law is permitted to pay only up to 50 percent of minimum wages, but this does not preclude management from paying more than minimum wage.

MRS. HARRIS: Mr. Barett, this program you're telling us about is fantastic. It amazes me. Were these Indians self-relocated or did they come in from the reservations especially for this program?

BARETT: These Indians were from various reservations of western Washington. They were brought into Seattle to the training facility. Upon completion, they were placed in vocational training. Upon completion of vocational training, they were gotten jobs.

Incidentally, as a consequence, the Bureau is now sponsoring a training center in California which you'll hear about later. It is for all Indians in the United States.

MRS. HARRIS: The report was wonderful. I thought they were self-relocated in Oklahoma our problem is not with reservations, it's mainly urban living. If they want to stay on a reservation, that's fine. Our people in urban areas are not trained. Most of them from 37 up don't have more than a fifth grade education. Some of them are lucky to find a job at $1.40 and they have from 7 to 11 children.

How can we get Indians to communicate as they should with other agencies? Lack of communication has been the biggest factor in all our problems we must admit. There are services galore, but how can we get our people to them? Let's take the services to the Indians. They won't read pamphlets. They don't even read the newspaper. It's lack of communication.

I recommend that BIA hire more Indian counselors to work directly with their own people and help them communicate with agencies which assist them.

CHAIRMAN: Your remarks are very pertinent. The Indian does need to be prepared. There's no point in moving the Indian someplace else if they're no better off.

We're in the same position with respect to Indians that we're in with respect to many other disadvantaged groups. While the problem has existed for years and years, we really don't know it's full scope. Some people tell me that you can learn how many trees are on the reservation, how many dogs there are, or any other information, but when it comes to learning characteristics of the Indians on the reservation, their grade attainment level, their existing skills or lack of skills, this information has not been compiled!

MRS. HARRIS: I know you all have "feelings" or you wouldn't be here. These conferences cost money. What's the Indian problem? We know what it is! Let's don't just talk about it!

I'd like to see this conference end with the realization that Indians must work with one another. I think they should salary Indians to do case work.

QUIGNO: One problem Indians yet have is difficulty adjusting to away-from-home situations. Training and relocation near home would make an excellent program realize more of its potential. Our dropout rate is currently 60 percent. Later this will show up as underemployment.

CHAIRMAN: That reminds me of the question whether Indians can fit themselves into training programs designed for non-Indians. These programs must be discriminatory in favor of the Indian so he'll not withdraw.

In the Seattle project, the decision was that it be exclusively for Indians, but it was highly questionable because it was discriminatory. We then had to develop another training program for non-Indians, because we felt the Indian could not derive maximum benefit if thrown in with non-Indians. Must a training program be exclusively for Indians?

RIDGWAY: In South Dakota we have under MDTA airplane mechanic, auto body and other courses and we've integrated. We found the Indian trainee does just as well if not better than many non-Indians we've had, and we'll continue to integrate. The reason we've been successful is because we have outstanding Indian people on our payroll on the reservations. They work for us, they know the Indian and do a good job of selecting.

MacDONALD: Many services available to Indians are geared to the average poor, the average unemployed. When you begin averaging on a national scale, the Indians fall way below. This is one reason programs designed for the average unemployed poor never reach the Indian. It's the big reason specifically designed programs should consider special conditions relating to Indians.

They talk about poor people; poverty in Appalachia, pockets of poverty and OEO programs for the poor; but I tell you that Indians are probably the poorest of the poor, and they don't even have pockets of poverty because they can't afford to buy the pants to have pockets. (Applause.)

CHAIRMAN: Period! If we are to reach specific objectives, we need to customize programs to meet these objectives. They have to be customized, not in the terms of a national average, but in terms of certain groups, or, perhaps, the average of those groups.

Excerpted From:

PANEL NO. 2-B

TRAINING AND VOCATIONAL EDUCATION

Chairman	Merwin Hans Chief, Branch of Training Needs, Development and Determination United States Employment Service
Recorder	Walter Judd Oregon State Employment Service

"The Haskell Story"
Presented by: Thomas Tommaney
Superintendent of the Haskell Institute
Lawrence, Kansas

Agency Representatives

Dr. William Carmack	Assistant Commissioner Community Services Bureau of Indian Affairs
John Clair	District Director Neighborhood Youth Corps
Glen Mitchell	Assistant Director Office of Special Activities Bureau of Apprenticeship and Training
Clyde Spencer	Chief Consultant State Employment Service Salt Lake City, Utah

Other Participants

Vern Anderson	U. S. Department of Housing and Urban Development Washington, D. C.
K. D. Edwards	Representative Commanche Tribe Midwest City, Oklahoma
Oswald C. George	Vice Chairman Coeur d'Alene Tribal Council Plummer, Idaho
Richard Gilliland	Job Corps Kansas City, Missouri

Other Participants (Continued)

Louis A. Houff	Manpower Development Specialist U. S. Department of Commerce Washington, D. C.
Vernon Jake	Chairman Kaibab-Paiute (Kiowa) Tribal Council Fredonia, Arizona
Overton James	Governor Chickasaw Nation Oklahoma City, Oklahoma
Col. Alvin A. Katt	Representative, Manpower and Development, Community Action Program Pine Ridge, South Dakota
Gordon E. Kitto	Treasurer Santee Sioux Tribe Winnebago, Nebraska
Walter J. Knodel	Chief, Employment Assistance Branch Bureau of Indian Affairs Washington, D. C.
Arthur Manning	Chairman Shoshone Paiute Tribal Council Owyhee, Nevada
Earl Old Person	Chairman Blackfeet Tribal Council Browning, Montana
Earl Boyd Pierce	General Legal Counsel Cherokee Nation Muskogee, Oklahoma
Jerry Rambler	Councilman San Carlos Apache Tribe San Carlos, Arizona
Ruth Shuker	Secretary NAIRO, Commission on Human Rights Kansas City, Kansas
Wilfred Shaw	Chairman Pyramid Lake Tribal Council of Nixon, Nevada Wadsworth, Nevada
Artley Skenandore	Legislative Representative Great Lake (Wisc.) Inter Tribal Council West De Pere, Wisconsin

Other Participants (Continued)

Crosslin Smith	Cherokee Tribal Resource Officer Tallequah, Oklahoma
Herman Townsend	Chairman, Tribal Council Fort Bidwell Reservation (California) Bly, Oregon

CHAIRMAN: This panel will concern itself primarily with training and vocational education problems.

SPENCER: Educational services available to Utah Indians through the office of State Superintendent of Public Instruction are substantially the same as those provided for non-Indian children and adults.

The University of Utah maintains a Bureau and, through grants from OEO and in cooperation with University of South Dakota and Arizona State University, is developing programs for Indian reservations and Indian groups throughout the west.

Utah State Extension Services are available to the people of Utah including the Indian. The Utah Apprenticeship Council is a system of training young workers, 16 and up in all aspects of a skilled trade. These are only some of the services available in training and vocational education to Utah Indians.

The Arizona, New Mexico and Utah Employment Security Services, the Navajo Tribal Council, the Bureau of Indian Affairs and the U.S. Public Health Service have signed "An Agreement to Improve Manpower Services to the Navajo Tribe."

Recently a Human Resource Development Program for Navajos in San Juan County has been developed. Objectives of this project are:

a) Improve roads on the reservation to facilitate services such as schools, employment and so on.

b) Improve family housing and develop feasible agricultural lands.

c) Increase opportunities for adults in vocational areas.

d) Provide industrial employment on or near the reservation.

Some of the problems associated with providing services to reservation Indians are:

1) Indian people generally prefer work on or near the reservation. This limits employment possibilities. They seem reluctant to leave the reservation for permanent work. Many leave jobs to return to the reservation and their families.

2) Isolation of the reservation from centers of population is another problem. Indian reservations in Utah and, I think, in many parts of the country are most isolated.

3) Industrialization on or near reservations must be encouraged. Isolation of reservations and lack of transportation facilities present major obstacles.

Long range programs needed for reservation people include:

1) Improved educational facilities on and near reservations.
2) Provide realistic vocation and training needs, on and off reservations.
3) Improve or build highways and access roads on and near reservations.
4) Develop community life on reservations. This would require building houses, churches, public buildings, recreation and other community facilities.
5) Provide on-reservation technicians to assist in agricultural and non-agricultural, industrial development and other related services.

In summary, all Indian people should be given opportunity to produce. Past experience has proven the American Indian _is_ capable of producing in our society. All he needs is an equal opportunity.

MITCHELL: Each of us at the conference table has a different concept of training and vocational education. At the Bureau of Apprenticeship and Training the only type of training we think will reach the ultimate goal is a program of on-the-job training. I have no argument with anyone about their feelings on the subject.

Vocational education is one of many beneficial methods of training and one which has been indispensable. It's been recognized as one of the ideal preparatory methods of entering on-the-job training.

The process of training begins with birth and continues to be a governing factor in each of our lives. Training is a chain of ideas or actions to instruct by practice, drill, or discipline to prepare one's self for a contest. Life itself is a contest and to properly prepare for it, we must be trained.

We're seeking only one goal. An answer to the question, "How can we better prepare the American Indian?" Most of us at this front table are, shall I say, not naturalized citizens. We are citizens as a gift of you people.

CARMACK: You know a great deal about the Employment Assistance branch of Community Services. I feel it's unnecessary to elaborate its function.

This branch basically has three kinds of programs: contracts for on-the-job training, direct employment placement and adult vocational training. We're hoping to establish smaller Indian field assistance offices over the nation so Indians can find counseling help without long distance moves.

There's a segment of Indian population that's hard to reach; the individual not prepared for one reason or another for vocational education. Individuals who go it alone without opportunity for counseling and supporting services don't have near the chance to succeed. We're interested in a great deal more than fitting an individual into a job. We're interested in what happens to his family, the children in school, if they can find an outlet for their religion, if they're accepted by the social community and so on.

Our focus, by legislation, is on or near the reservation. This means there are literally hundreds of thousands of Indians who aren't recipients of BIA services. I think the prevalent myth in this land is that BIA in some vague way "takes care" of Indian people. Any Indian can tell you that's far from the truth. For these people we must have increasing involvement by other federal agencies and the private sector.

There's an adage, a theme, for this sort of conference. The adage is, "You can get a great deal done if you don't care who gets the credit." In the Federal administration, we're inclined to concern ourselves with credit.

Things we've said today point to further collaboration in the future.

HOUFF: In the Economic Opportunity Administration, we've done substantial training on reservations and we look forward to a great deal more. Some training proposals have been very good, but far too often proposals are below the minimum wage. This is discouraging to us because it perpetuates poverty, not eliminates it.

We look forward to receiving proposals which will improve the income level of reservation residents. Please don't submit proposals which will not help your people.

TOMMANEY: I'm delighted to be attending this conference and to speak of the work of Haskell Institute in preparing young Indian men and women for the adult labor market.

The motto of our school is short, but most meaningful; "Learn to Earn." It could well be the theme of this conference. Haskell was founded as a training school for Indians. Each succeeding generation of students has available courses of study which seem suitable. Potential placement after graduation is always uppermost in our program planning.

In 1884, a course in blacksmithing or harness making was proper, but in 1967, a course in electronics or air conditioning and refrigeration offers more job opportunities for a young graduate.

As you would assume, our students are principally in the same age group with college freshmen and sophomores. Great emphasis is given to such intangibles as maintaining a proper attitude toward your fellowman, your work and yourself. These points are acquisitions in total personality development which we're convinced is as important as acquisition of specific job skills. Whenever our people fail after graduation it generally comes from having a poor attitude and lack of self motivation, rather than lack of required schooling for a particular job.

Indian enrollees from every geographic area, many of whom will become leaders in home communities in a Twenty-First Century world, must be reaffirmed with old-fashioned virtues that made America.

In conclusion, our motto is "Learn to Earn", but it means more than money. It means learning to live to help yourself and others.

RAMBLER: I know the difference between placement and vocational training, but there are appropriations set up in placement and appropriations set up in vocational training. Money is now at a peak for vocational training. As a result, people who've been accepted for training have a long time to wait, but they go into placement at once. Could arrangements be made, at discretion of the placement officer on reservations so there'd be more people going into placement? I'm a councilman and they've asked me about this. I've explained advantages of vocational training. The particular advantage if you're trained is you can work some place else, even if once fired. If you're on placement, you don't have a trade.

CARMACK: I agree with your emphasis and I'll look into the point you raise on the distribution of funds. I feel strongly that local initiative by our people should be stressed so they can be more flexible and meet circumstances.

EDWARDS: I know what you gentlemen are talking about. We don't have reservations, but we have many people. We find that they get a job and then something happens back home. They want to go home, but maybe they're not able to explain the situation to their boss. It should be stressed that each tribe has a different way of doing things. They can't say, "I'm Comanche. Because of a death, I'm going," because other tribes wouldn't be that way. It must be local so people would understand why each tribe is different.

I make this comment because we've had so much trouble with this in Oklahoma City.

TOWNSEND: Several of our members work in Lake View, Oregon, and have applied for vocational training in California. They're members of the Ft. Bidwell Reservation in California. The Bureau wrote to them and said they weren't eligible because they weren't residents of the reservation and lived in another state. Isn't it possible they could qualify somehow and take advantage of the training?

CARMACK: Are you speaking of the Medera Training Program?

TOWNSEND: They had an opening in San Francisco.

CARMACK: Oh yes, the field offices. You've raised one of the toughest problems for the Bureau of Indian Affairs in all our program and that's the question of eligibility. We've interpreted our legislative mandate to mean we operate on or near reservations. This excludes from services large numbers of people who were at one time on reservations, and other members of tribes recognized by the Bureau. I understand the problem, but I don't know enough to be helpful.

OLD PERSON: The Blackfeet have approximately 12,000 enrolled and they are all over the United States. Could they come under this type of training without coming back to the reservation to be recognized?

CARMACK: That, again, Mr. Old Person, is the basic question, and the answer must be specific on the applicability of an individual. It's easy to say we don't have authority, but I've been on both sides of the question. I've changed my mind because Indians are urbanizing in fantastic numbers rapidly. This allows services by a community from all levels of government. It means all kinds of social services any other citizen is entitled to. There's no reason for the Bureau to duplicate all these services. Because of the tax exempt basis of Indian land, the theory is that when states and local communities do not provide these services, the Bureau is funded to do it.

Take a hardship case of an Indian living in, say, Dallas. If he were back on the reservation he'd receive Bureau welfare. Suppose we extend Bureau welfare to him even if it's legal. The state, county and city would think the Bureau was apparently taking over welfare for Indians in Dallas and they'd forget them. We'd be appearing to solve a problem we can't solve. When you try to apply it to Mr. Smith who lives 10 miles off the reservation or Mr. Jones who lives 20 miles and then start drawing a line, you can look pretty ridiculous.

The Indian Health Division has precisely the same problem. Where other health services are provided to which Indians are entitled, Health normally doesn't duplicate those services. We're in discussion with them about this "line drawing" business. It's a mess.

PIERCE: It's been obvious to all of us who've been identified with this Indian matter. The question raised is rather grievious because of misunderstanding both by the Indians and by local service people. The taxpayers in the city have a right to believe the Bureau of Indian Affairs is taking care of the Indian.

You just explained that it's impossible under law for you to do it. But it seems to us the Bureau would find a way to properly advise all the services in the principal cities of the limitations on its power and ability to furnish services to local Indians. The local people who dispense the aid, believing it the duty of the Bureau to dispense it and having limitation on their own ability and money, simply say, "Let the government do it."

I'd like to ask a question, Bill, that goes right to the roots of our interest. First, let me say I've the greatest respect and affection for many people in the Bureau of Indian Affairs. I've known many of them personally and intimately for nearly 40 years. I know there are hundreds, yes, thousands of them, who are dedicated to American Indian service.

On the other hand, we know as Indians, there are some people working for the Bureau of Indian Affairs drifting along, and have for years, waiting to retire. They don't love Indians or even care for the work they're doing. But, thank God, there aren't many of them.

In Oklahoma, we've had a peculiar situation since statehood, because of an arrangement by Congress and the inhabitants of the two territories on the west side and the east side of the State. In 1906, Congress wrote a law enabling inhabitants of both sections to form a State. There were conditions, however. One was that the people and the government of the new State would never interfere with administration of Indian affairs.

Later, and in recent times, legislation has come about providing for housing, for example. An Act of Congress in 1926 specifically provides that tribal existence and present tribal government of the Choctaws, Chickasha, Creeks, Seminoles and Cherokees shall continue in existence and in full force and effect until otherwise provided by law. There's been no change in that statute.

The housing law enabled certain municipalities to create housing authorities. We were told, as tribes, we must first wait for Oklahoma to pass enabling legislation, to create such housing authorities. Some of us believe these tribes not only had ability to manage such an operation, but were sitting with proper legal authority to proceed. But we waited through two sessions of the Legislature before some tribes could create housing authorities.

The Cherokees, for whom I speak, after creating a housing authority with the aid of able technicians of the Bureau of Indian Affairs, put together a proposal. That proposal was cleared throug the regional office in Ft. Worth and now rests in Washington where it's been for months! The fourth winter has come again since we began talking about housing for our people! We have about 10,000 or 11,000 full-blood Cherokees -- I'm ashamed to admit it, but it's the truth -- living in houses far below standard for this country. You can throw a bird dog between the logs of some houses. Many roofs do not protect children from the elements. We've been moving heaven and earth, including our friends in the Bureau and housing people in Washington to have that program approved and to let us move forward, building homes.

What's happened in Washington that's slowed down the requested program? Why can't it be expedited? If there was ever an emergency affecting Indian people, it's the speedy expedition of approval or rejection, so we may again resort to our own resources and try something else.

I want to praise not only Bureau, but Manpower people. They came to us not too long ago and said that if we'd do certain things, they'd set up a training program. Just like that through the aid of Oklahoma City people contacted by Manpower Division, we have one of the finest, best directed, schools for heavy training equipment. The school is small, but will be enlarged. I mention it only to point out that with an understanding of people, we're moving forward. We could have made giant strides in housing by now, if the Bureau, good as they are, had been able to break that housing bottleneck in Washington. I happen to know, personally, that Bill and others have walked many miles to get it done, but it hasn't been done!

CARMACK: Let me say that when a Cherokee lawyer starts praising the Bureau, I think he's lapsed into senility. But when he gets to "powder and lead", I know we're back to truth again. Mr. Pierce knows a great deal more about legislation than anyone here. Is anybody here from HUD or HHA?

ANDERSON (HUD): Those programs are moving ahead. International Business and Economy Corporation is developing programs, I think, for the City of Chicago, Cherokee and Chickasaw.

CARMACK: The Bureau of Indian Affairs provides housing planning assistance. We provide low rent programs and assistance through the construction phase, but HHA signs monetary grants. Our difficulty is we aren't able to collaborate enough for needed programs.

HANS: As they say on television, it might be time for a short commercial from our sponsor, U.S. Employment Service.

We've been talking about manpower and we'd do ourselves great injustice if we concentrated totally and completely on BIA. I have no quarrel with them. They have fine programs and we work closely with them. I'd like to point out that there's a series of manpower programs available through various legislation including work programs, training programs of various types, placement assistance and even relocation assistance. These are available to Indians as citizens wherever they might be and they're also readily available on reservations.

GEORGE: When an Indian goes to Neighborhood Youth Corps camp, he's in a minority there. This tends to cause him to go home.

I know there are civil rights, but will there be different groups, one for Indians and one for others, in these camps?

CLAIR: I represent Neighborhood Youth Corps. All our programs operate where the youth are. You're referring to Job Corps where they go to camp.

PIERCE: Oswald is my friend and he's under the impression you're with the Labor Department's Neighborhood Youth Corps.

Oswald, the camps are under the Office of Economic Opportunity. This gentleman is in charge of the Neighborhood Youth Corps, directly under the Department of Labor, and they have no camps. There are no problems you're thinking about involved in Neighborhood

Youth Corps projects. They deal with high school children who stay at home and work part time. We'll come back to Job Corps a little later.

SHAW: It's not feasible for a program to train people for low paying jobs. Our people to get higher paying jobs under programs Mr. Mitchell outlined, must be in organized labor. Will unions work with us?

MITCHELL: They not only will, but they're anxious to. I can think of three proposals received in the last two weeks at the national level from the Operating Engineers, the Iron Workers, Structural Workers and so on. They're proposing a training program for Indians and, if the trainees complete it, they guarantee employment. They also guarantee they'll be union members, so they're seeking Indians as active participants in their programs.

SHAW: Would it be up to individual tribes to contact local labor organizations on how many skilled workers we can produce?

MITCHELL: I recommend that your tribal committee contact the state or local level labor organizations. They'll work with you.

SKENANDORE: Is there a program to incorporate MDTA, OEO and HUD to produce "mutual housing"? I'm project director for two housing programs in Wisconsin and there's been a lack of direction in regards to mutual housing.

HOUFF: This is true. Last year states were requested to submit plans to show how they'd like to use their funds. This year, they've gone one step further in state plans and are considering comprehensive, area manpower plans. HUD is participating in this program along with OEO, Economic Development Administration, Department of Labor and several others.

HANS: It's important you understand the control mechanism of the Department's Manpower programs. If I was a tribal representative and wanted to see my people participate as fully as possible in Manpower training resources available in the state, I'd go to the director of State Employment Service and ask exactly what the plans for training are in that state. He has this information. Now is the time to make your needs known for the fiscal year.

PIERCE: We have some very active labor organizations in Oklahoma. For 25 years, I've represented 2 or more of them and I know how they feel about your program. Up to now, we've warded them off and kept them away from what little work we have among the Cherokees.

I want advice. Should we continue with a "warding off" attitude or encourage our tribes to become identified with labor unions as quickly as they can?

HANS: My answer would have to be that labor unions as a whole are interested in working with you and they can be very helpful.

The way to get people to cooperate is to work with them in planning and get their active support. This is happening and I certainly would suggest that it's the best way to proceed.

In many cases Manpower Programs are badly needed. States must be structured into it, but some "run" scared. They're afraid. If it concerns one ethnic group, the fat's in the fire. I wish they'd quit running from this issue.

SMITH: I'd like to suggest that consideration be given to groups within a tribe. We have degrees of progress within a tribe. To often, programs are designed to get to progressive Indians within a tribe. I say we have intermediate, progressive and conservative groups. In urban planning, serious consideration should be given at the field level to finding the number of people in the progressive, intermediate and conservative groups. For all you know, you might reach the surface group and think you're taking care of the tribe!

GILLILAND: The situation we've experienced in signing one or two Indians at a time is that they'll drop out within a short time. We 're now attempting to assign Indian groups of

6 to 12 at one time and, also, to maintain a certain percentage of Indian youth. There are very few times we've sent more than 12, but our policy is to assign more than one.

KITTO: With Job Corps, we find they feel isolated and not "at home." This doesn't have anything to do with civil rights, but more with making a man happy in the position he's in.

GILLILAND: In addition, we're trying to provide Indian staff members. In Utah, one has six or seven staff members.

PIERCE: If he goes there, he's vastly outnumbered and has to use a crowbar just to stay. An American Indian won't do it. What you're trying to do is make a man out of a boy. They've been accustomed all their lives to living with their own. Your main objective is to make a productive citizen, but you can't do it if you put 6 or 12 in a camp of 200 or 400. Why can't you try a new approach on an experimental basis.

GILLILAND: I see what you mean and it's true that it probably takes more than 6 or 12 to establish an atmosphere. Could this atmosphere be established if you had, say, 50 per cent. Why not use this center as an adjustment period to other ethnic groups by association?

If we succeed in keeping the Indian youth for 30 to 60 days, he will, in fact, be one of the best Corps men. The problem is keeping him for that 30 to 60 days, so he can adjust.

JAMES: On this discussion, I disagree. Disagreement is enlightening. We must make a life in the non-Indian society. We've only one-half-of one percent of the total population. If we isolate ourselves we'll never be assimilated. The only way we can compete, as he says, is to put 8 or 12 in a group of 200 to adjust. There's no other way. The modern, complex society will not adjust for us. We're the ones who must make adjustment. There is no other way but to change our attitude. We, as Indians, are our own worst enemy, because we'd like to cling to the old way of life. I'd like to, but I can't. I can't make a living if I cling to my old way of life. We should not give up our heritage or culture, but we must adapt to a non-Indian society and we must begin with our youth. (Applause.)

MANNING: We sent two youngsters to Job Corps camp. One girl wasn't there a full week before she decided she didn't like it and was on her way home. A boy who wasn't there four days was discouraged and wanted to go home. We've tried to talk them into staying. The girl went home, but I hope the boy is still there. I was wondering what type of reception these youngsters get when they go to a Job Corps center. Are they met by someone, properly introduced and perhaps given individual counseling?

GILLILAND: I suspect the procedure will vary from center to center, but basically, it calls for a counselor, staff member and Corpsman to meet each incoming individual. They'll spend anywhere from three to four hours with an individual when he gets off the plane or train. Then, the Corpsman will act as -- what should we say? -- big brother or sister, for the next week. They spend time together and the Corpsman introduces them to various people. In addition, certain counseling goes on during this week through orientation and so forth.

KATT: Some must completely acclimate to new problems. They find themselves in an entirely different group and some aren't sympathetic. They tell us they came home because of this reason. I would suggest that they start in one camp where their own culture is readily accessible and gradually assimilate the different setting. Start at one camp with the conditioning they need and move on to another camp for higher training.

GILLILAND: One of our basic problems is the dropout, the kid who leaves because of homesickness. This is something we fight, day in and day out. Many times getting homesick is disguised in other reasons. He can't admit it so he says he's scared of the gangs. Evaluate what anybody tells you. The director is another problem. If he has this type of situation in the center, why the devil doesn't he do something about it? You can control it. There will be fights and, if you don't watch it, there will be gangs, but there are methods that have been successful in developing a residential setting.

As you know, we have two setups, urban and conservation centers. The conservation center is 150 to 250. We're beginning to wonder if 16 or 17 year olds who appear to have adjustment problems shouldn't be automatically assigned to conservation centers with instructors to help. Then they could move on to the next center.

JAKE: This morning they talked about training. They said, "When an Indian receives training, he sometimes doesn't get the job. There's a gap."

We have young people out of high school who went to Oakland for training. How much supervision do they receive? You mentioned counseling. You said some people don't use the counseling. You know and I know, they're the very ones who need counseling the most!

CARMACK: It's true the world over. People who need counsel most are the last to seek it. We have a policy at field assistance offices requiring visits to the individual or the family on a scheduled basis for three months after he's on a job whether he calls for it or not. Beyond that, there's a point you lose them. However, the training program is tailored to the individual in these cases, and there's job placement. We don't own housing, except for a transitional period while suitable housing is found. We'd have to look into the specific case where she tried to move, but wasn't allowed to.

MISS SCHUKER: Is Haskell and other schools like it working to full capacities? If not, what are your problems in getting Indian youths to these schools?

TOMMANEY: Haskell is the only Bureau school which offers post high school training exclusively. We have more applications each year than we can take care of. We're never at a loss for potential enrollees.

PIERCE: Mr. Chairman. I move we go on record, thanking the chairman and this distinguished panel for what they've done for the Indians of this country this afternoon. (Applause.)

Excerpted From: 32 (

PANEL NO. 3

HEALTH AND WELFARE

Chairman	John Belindo Director, National Congress of American Indians Washington, D. C.
Recorder	Don Page Chief, Technical Services California State Employment Service Sacramento, California
Agency Representatives	
Dr. Erwin S. Rabeau	Director, Division of Indian Health U. S. Public Health Service Silver Spring, Maryland
Charles Rovin	Chief, Welfare Branch Bureau of Indian Affairs Washington, D. C.
Other Participants	
Thurman Banks	Representative Iowa Tribe Albany, Oregon
Tom W. Dennison	Chairman Kaw Tribal Council Ponca City, Oklahoma
Miss Lillian Frank	Secretary-Treasurer Paiute Indian Colony Burns, Oregon
Jim Hamilton	Assistant Director Community Action Program, Omaha Tribe Macy, Nebraska
Vernon Jackson	Representative of Confederated Tribes Warm Springs, Oregon
Lee Motah	Tribal Councilman, Comanche Tribe Oklahoma City, Oklahoma
Samuel Osborne	Chairman Pawnee Tribal Business Council Pawnee, Oklahoma

Excerpted From
PANEL NO. 3 (Continued)

Other Participants (Continued)

Alvin Smith	Vice Chief of Eastern Band of Cherokees Cherokee, North Carolina
Buffalo Tiger	Chairman Miccosukee Tribe of Florida Miami, Florida
Lewis Zadoka	Chairman Wichita Indian Tribe of Oklahoma Anadarko, Oklahoma

CHAIRMAN: Two of the most important problems confronting the American Indian today relate to health and welfare. If we can tune our thinking to these two subjects, I think we'll produce some effective results this afternoon.

DR. RABEAU: In the Indian health program, we've had employment training programs for a number of reasons. Our primary purpose is to put more people to work in health programs. As a secondary purpose, we make more people employable. While our funds are not appropriated for the purpose of making people more employable, this follows as a natural by-product.

Any individual trained in any aspect of the health field has a better concept of health and good health practices when he leaves us, and this is valuable. It has a multiplying effect. The knowledge of good health is passed to relatives and friends of the family and, in a small way, to the community.

One of the 1,064 licensed practical nurses gets married, has children and is no longer working. This woman is not lost to us because she's a better mother and community member.

Probably the largest field for employment of individuals is in health. There are a million-and-one jobs in health work.

We've had to improvise to make up for lack of professionals. The pay is good and getting better. Nurses, traditionally the most underpaid of professions -- though teachers will argue this -- are now starting to get a reasonable wage. This means there's a more significant field for young Indian women and that wages and opportunities wil become better.

Sanitary aides is another group we're training along with food service supervisors. People who manage food service in a small hospital don't need to be dietitians to supervise preparation of meals, manage the staff and buy or select foods. We're also training individuals as social work associates. These are semi-skilled fields that pay reasonably well.

The Community Health Aide serves as a bridge between community and individual in the health professions by being able to speak the language, understand customs and the patient's viewpoint. They've served a very useful purpose. We hope this will extend to more and more tribal communities nationwide. Not much of what we're doing is being done across the country, but it will be within the next three years. It's my fervent hope that Community Health Aides will be a tribal enterprise, not one of Federal Government.

The American Indian's physical health is not prohibiting him as an individual or as a community of individuals from being employable. This doesn't mean there aren't physically handicapped, or that illness rates aren't higher than the general population. Studies we've made show higher utilization of hospitals and physicians by the unemployed. I suppose it's a question of which came first, the chicken or the egg.

However, there is is a health aspect. I think it's fundamental and, very definitely, inhibiting more gainful employment for a large percentage of American Indians. For want of a better term, call it mental health. This covers many things. Everyone is under strain every day. It's how you react to the stresses of life that determines your ability to function as a normal individual.

Many Indian communities are sick in varying degrees. If you're sick, you show it. There are recognizable symptoms. But how many of us recognize a sick community? The suicide rate among American Indians is about five times that of the general population. The homicide rate is three times higher. These are symptoms of something wrong with such communities.

Some less violent symptoms are school dropouts, juvenile delinquency, broken homes, and one I call "the disorganized community." I know of an Indian community that's totally disorganized. They have no formal government, no acknowledged leaders and never agree on doing something to improve the community. For example, lack of organized interest in your school system or your health program are symptoms of community illness that have a definite bearing on ability to be employed and to retain employment.

The binge drinker becomes known as an unrealiable. Maybe it happens only once a month, or once every six months, but it has definite impact on employment, whether you're talking about an individual or about a community. You can even talk about our nation, because a nation is merely a group of communities.

CHAIRMAN: When we talk about profiles of poverty, we're talking about mass unemployment. Forty-five to 50 percent have an annual family income of $1500; housing is 90 percent below acceptable standards; an average educational level of 5th grade; average age at death, 43! These terms explain the Indian problem. This isn't the population of India, the poverty-stricken areas of northeast Brazil or undeveloped nations of southeast Asia. It describes 380, 000 American Indians in 25 states!

These grim facts are deeply disturbing, and properly so. What can be done to break the shackle of poverty, ill health, and lack of education? This is what we're talking about today. Since 1955, we've shown steadily increasing gains, even though statistics show the infant mortality rate is the highest of any minority group in the United States, or in the world! When a child is removed from a health facility environment, he's subject to the rigors of a home with inadequate health education. Parents don't know enough about postnatal care.

There's a stigma attached to welfare. A recommendation has been made that we change the name from Division of Welfare in the Bureau to Division of Social Services.

ROVIN: It just so happens that for several years we've had recommendation to change our name to Branch of Social Services and our new Commissioner has quickly approved it. Very shortly, we're going to be under the new name.

I've been employed by the Bureau of Indian Affairs for over 16 years and the thing that's troubled me is that too many people when they think of the problems of Indians think only of

Bureau of Indian Affairs as the responsible agency, while the local community, the State and other Federal agencies are solving the same problems for non-Indians!

I believe this is important, not only for additional funds and material resources, but also psychologically because Indian people know there are other Federal agency services they're entitled to and that these agencies are aware there are Indian people for whom they're responsible.

Indians on reservations are eligible for and receive public assistance under the Social Security Act just as do non-Indians. Bureau assistance programs are for those states where county and state welfare programs aren't in operation for the reservation. Some Indian tribes that happen to have resources of their own are contributing to the assistance of their needy people. The Bureau's Assistance Program gives cash to an average of 20, 000 needy people a month. Our figures of last year showed that during the winter 58 percent of cases we gave assistance to had employable family heads. We refer them to Employment Assistance, but even Employment will recognize that their record of placing Indians has not been very good.

We know these people would work because, whenever work projects were brought to the reservation, there have been more Indian people lined up to go to work than there are jobs available. This is a matter of record. On the Northern Cheyenne Reservation in Montana, our social workers reported that after the first payday there were so many alarm clocks sold the drug stores ran out. These were people who knew -- this was new to them -- that they must be at work on time and were interested enough to buy an alarm clock with their first paycheck! It's well to dispel this notion, because there are many unemployed Indians willing to work.

We know there are programs to bring industry to the reservation and there are programs to assist Indian people to relocate. Development will come. But there's a real lack of work opportunities on and around the reservation for people whose age and lack of education prevent their entering a competitive labor market. They have families and it's a waste of manpower to simply provide them with food and assistance. I'm not thinking in terms of money. It's not only a waste of manpower; it's a waste of manhood.

Many of these heads of families have young children. One thing that leads a child to later employment and interests him in employment is getting an image of a working father or mother. He gets a picture of proper responsibility and it's a very worthwhile investment for this reason alone. Giving more employment to such people will help keep families together and will add to the employability of their children.

Unfortunately in our own welfare program, we've never had resources to meet this need of providing work opportunities instead of assistance. General assistance is one of our important programs. We don't consider it our most important.

One problem on reservations has been family instability. You can trace this to poverty, to lack of ability of the family head to support his family and to other strains and pressures. The result is that a number of children on reservations are without homes or in such homes that it's preferable they move away. We provide foster home placement for a little under 2000 children. I'd like to point out that this requires cooperation of the Indian tribal court, because the Bureau of Indian Affairs does not have authority to take any child away from his home against the wishes of his parents.

Incidentally, the 2000 is too many because in some cases if we'd been able to work more closely with families and if they'd had employment, we might have avoided a family breakdown and wouldn't have to place the child. We also provide care for 500 to 600 handicapped Indian children. There are no federal institutions for these children, but we use state institutions and pay for the care.

People are free to come to our social workers. Social work should help people understand themselves and their problems and face their situation realistically. This requires intensive work and we should be doing much more than we are. I don't think I can say truthfully that we have an adequate welfare program.

We can give reasons such as insufficient staff and insufficient funds, but the fact remains there are needs not being met. I'm not talking about financial help. For each family we're able to help, there are other families we don't reach and, for this reason, I welcome any other agency to a reservation.

I welcome the fact we're getting away from this tight relationship with the Bureau of Indian Affairs and that the nation as a whole is beginning to address itself to the problem.

CHAIRMAN: I looked through the recommendations report of the Oklahoma City conference and, because of demands placed on currently employed social worker staffs, the Committee recognized the need for increased social worker positions.

Other recommendations were adequate funding for an effective, intensive social service program, carried out in the interests of Indian people. Muskogee and Anadarko areas establish training programs for Indian youth to encourage them to enter the field of professional social work. I'd like to ask Mr. Rovin about funding for these positions since many young Indians would be interested in them.

ROVIN: If this were a tribal council meeting, I'd move there be a resolution repeating what you said and sending it to the Secretary, the President, the Commissioner of Indian Affairs and everyone else.

This matter of staff is our biggest problem. We don't have enough social workers and we know we don't have enough. Our social workers carry a higher average case load than those working whole counties!

I can't say our prospects for 1968 are optimistic, because what's been asked for was requested some time ago and I don't expect an increase in social work staff next year. It's always possible because of renewed interests and the President did mention Indians in his State of the Union Message. Appropriation authorities may relent a little.

We're working on our preliminary budget for 1969 and will be asking for considerably more social workers. Whether we get them or not is in the lap of the gods.

TIGER: The Miccosukee Indian tribes have been organized only since 1962. I haven't the experience you gentlemen have, but I'd like to ask something. You said something about suicide on reservations among Indian people and about babies dying. We have no such problem, but we might run into it later and I'd like to know the causes.

I'm 47 now and I've seen a man kill himself. I'd say that's pretty good to see only one in 47 years. Maybe you could point out why people on reservations have this problem. Maybe, then, our people will know what to do.

DR. RABEAU: The reasons include the fact that everyone has their own set of values. Different races and backgrounds have different sets of values and you're faced with co-existing in a society that has different values than you have. This causes conflict. The mandatory school law that says every child shall go to school until he reaches 16 is a perfect example. Many Indians don't believe they should force a child to do something he doesn't want to do. In my culture, a child doesn't know what to do and must do things he may not want to do, because they're for his own good.

Various Indian groups govern themselves various ways. Many Indian groups live in extended family situations and their loyalty and their code of behavior are basically structured around this extended family. Now, you're living in a society concerned with the entire community. The extended family among Indians was the community. You must now draw up a new set of rules to live by or you'll have utter chaos.

Unfortunately, you're not living in the simple world you once enjoyed and this causes conflict. The clash between cultures is deadly. Incidentally, accidents are the leading cause of death among American Indians and over half are motor vehicle accidents. To throw in another unhappy figure, over half the motor vehicle accident deaths are directly attributable to alcohol.

We can all identify causes and factors, but we're having trouble coming to grips with what is or will be the basic problem that needs solution.

HAMILTON: If alcoholism and suicides are mental health problems, then why do we have a vacancy at Winnebago Hospital? A medical social worker's position has been vacant for better than 1-1/2 years and another position has been vacant for some time. Many services of immediate nature are paid out of the Indian's individual pocket. If we have some mental health problems, why isn't Public Health Service doing something to fill these positions?

DR. RABEAU: That's a very good question. We have a personnel ceiling and cannot fill all the open positions. Sometimes it's difficult to recruit professionals. We've been moving into the mental health field for the past three years. We recognize that it's a major problem. We need 40 percent more people.

HAMILTON: We intend starting a program to get health aides. A question arose about whether the coordinator should be a professional? I don't think so. He should be a person who could contact county welfare, Public Health Service and so on. Our aides would then make contact with the Indian family because they understand Indians.

That has caused a stall. If you do decide, we'll get a professional, but who's going to take a job for only 5 or 6 months? They're not interested in a few months work because they want steady employment. They can go someplace else and get it, because they're qualified.

DR. RABEAU: Most community health aide projects have been funded by CAP. Most of them hired a professional to act as group leader and coordinator. They function a little better under a professional, but it's not absolutely necessary. I'll say again that there will never be enough health professionals to meet the need. We must, then, extend the professional by having other people do things only the professionals have done until now.

HAMILTON: Dr. Rabeau, I'll take that information back to the tribes. Our people are progressing at great speed in some things. One girl got $25 from the Bureau of Indian Affairs under another program, and then went to the County. She was pretty smart.

DR. RABEAU: I'd like to hire her. That's the kind of expeditors we need!

BANKS: I'd like to know what's being done if anything to assist off-reservation Indians in health matters. Are any programs available?

DR. RABEAU: Let me briefly explain the predicament. I said we need 40 percent more people. Talking about people is talking about money. Of all the money we spend, excluding construction, about 70 percent is salary. Needs are much greater than resources and we've always set up priorities.

Under the Bureau, many Indians weren't being taken care of for several reasons. There are other resources available to you. You're a resident of a State and a community and, like any other citizen of that community, you're entitled to welfare services. I recognize there's a great deal of discrepancy in services from community to community and from state to state. But, before you go back to some agency and tell them I said to take care of you, let me caution that *it's still not possible to provide services to Indians who have lost their identification with their land status*.

I'd like to be able to provide health care for Indians wherever they are. There's 427 of your people in the Hawaiian Islands. I'd be very happy to take care of them too, but unfortunately, I don't have the resources. That's why some of your veterans, for example, have been told when in need of assistance to go to the Veterans Administration, because this means somebody else can be taken care of who otherwise wouldn't be.

Mrs. Cox tells me of the problem of Indian women who, because they're married to non-Indians, can't get services. There are gaps in our program. We recognize them and we're trying to improve.

ZADOKA: You said HEW was a peoples department; Indians are people! I've been an Indian all my life and I'm not going to change now! You said you're going to give service to people.

In Oklahoma we have doctors who meet their military duty for two years by looking at us and diagnosing our cases. I talked to four of them and got four daggummed different opinions and they haven't done anything yet! It makes you kind of mad to go and go; and ask, beg and plead; and then have them stand there and say, "We will do this for you." They haven't done a cotton-picking thing but look and talk! Of course, I guess it's what we Indians expect, because it's all we get - a bunch of gab! There are good facilities and a lot of good being done, I grant, but again, we need service!

DR. RABEAU: Your points are well taken. Whether you believe it or not, the program has improved in the last 11 years.

Now, it troubles me that, as an individual, you're dissatisfied. I can't . . .

ZADOKA (interrupting): As Chief of the Wichita tribe I'm dissatisfied because I've got 570 dissatisfied people!

DR. RABEAU: I keep telling my doctors that if the patient doesn't take the medicine you prescribe, you've failed just as much as if you hadn't made the right diagnosis. You're getting the finest doctors in the country. We get the cream of the crop in our program. We get 9 or 10 times as many applications as we have positions to fill. We have three times the number of positions in the program now as when I took over in 1955.

I can reminisce with you about the "good old days" of Doc Jones who was the only doctor there for 15 years. Now, we've got 8 and 9 doctors in the same place, but they come and they go. One reason they come and go is your own fault, because you haven't made them feel they're wanted! Yes, between 60 and 70 percent are physicians fulfilling military obligations. Without the military obligation we wouldn't be able to staff as we do. Physicians are a funny group. Most of them feel that if they're away from medical centers and the newest things in medicine that they're isolated and left behind.

These are good reasons. It's almost impossible for a physician going into practice today to keep up with the changes in medicine. There have been more medical discoveries in the last 10 years than in the last 2000 years. So a big problem is getting physicians content to stay in relatively isolated places.

A doctor's work is best done with the confidence of his patient. How does he get the confidence of his patient? He understands his patient's needs; not only the patient's, but the patient's family and the patient's community.

Physicians are in short supply. Everyone is competing for them. How can we compete for them? We can't give them money so we give them a challenge. But no matter how challenging it may be, it will be frustrating if they feel people don't appreciate what they're trying to do.

ZADOKA: That's correct, but I went four weeks and got four different opinions from four different doctors and, so help me, I didn't say anything to them. They didn't give me a chance to get acquainted. I talked to them as any gentleman would.

DR. RABEAU: This is a fault of the system.

ZADOKA: I'm not criticizing the doctors, just the service. If I'd had the same doctor, we could have come to understand each other and, maybe, develop a friendship. The way it was, I just knew him as doctor so-and-so. The facilities are good; there's nothing wrong with them; but the doctors -- well.

DENNISON: I feel Public Health and Welfare Services are, perhaps, most important because, when our Indians come to us as leaders and ask for help, it means a life is at stake.

Welfare and Public Health have good programs, but we feel, particularly in Public Health, that you don't know all that goes on out in the field. We've tried to get acquainted with the doctors. I had meetings with Public Health officials in Washington. They gave the same story you've given us today. The five Pawne Agency tribes formed a Council and sent a member from one tribe to the hospital each day to work with doctors. But getting acquainted and telling some 5000 to 8000 Indians they must accept the ways of one doctor is utterly impossible.

In sending out these doctors, you should tell them the people they're working with have a far different background than they do. These doctors should be orientated before they're sent into the field to meet our people.

We know the clinics and hospitals have increased and Tubercular Sanitariums have been closed. But we must note that during the past 20 years, the Indian population has increased tremendously and much of the increase in patients is due to our population increase.

We had a man seriously injured in an accident and in the hospital. The County and state wouldn't do anything for him, because he was an Indian. The Public Health Service of the Bureau of Indian Affairs should take care of him. Why should they take funds from our taxpayers in Kansas, when Federal people take care of you, they said. I went to Public Health in Oklahoma City, and they said, "We'll get this straightened out immediately." That boy lay in the hospital 6 weeks before we received a very evasive answer. These things have disturbed us. We feel this is important, because it isn't something we can wait on or put off. This is why all Indians put so much importance on Public Health and throw this load on your shoulders. People tell us, as Indian leaders, "My husband hasn't worked for several weeks. We have 8 kids and no milk or anything to eat." We go to Welfare and they say, "They're not living on tribal property any longer, so they must go to the City or County for help." Well, these kids must eat that night! Where's the money to come from while they're investigating to find what funds will feed these kids? As a result, we leaders dig the money out of our own pockets. Thank God I have the money to give them, but I can look around and see Indian leaders who aren't so fortunate. They can't give money for hospital, food, clothing, or to pay for utilities and heat.

I'd like to impress on you that we're working with the lives of these people and if you're going to continue the services, which we hope you do, let's give them the best we have.

SMITH: We've been listening to discussion of discrimination. The Federal Government approved our role, covering all Indians from 16 up, but Public Health then came along and said the only eligibles are Indians of quarter-blood and more.

We're pleased with our hospital and the doctors. Last winter, they had both county hospitals filled and one patient in our 30-bed Cherokee Hospital, so I don't think we're utilizing our facilities to best advantage.

We're trying to improve living conditions on the reservation. We're doing a pretty good job, but when they reach a certain wage, they're ineligible to enter our hospital for care.

That isn't right to us. After they advance, they're discriminated against. We have the problem of no hospital to go to because both local hospitals are full at all times, and we're ineligible to go to our own hospital! We'd like to work it out so that, even though you're under a hospitalization plan and have certain income and aren't on the roll, you could go to this hospital, but pay the fare. We're willing to pay it. We would certainly appreciate Public Health's studying it.

DR. RABEAU: We are studying it and, I promise you, we're going to make some changes.

MOTAH: I live in Oklahoma City and I'm supposed to be a white man I guess, because I can't use the old hospital and I can't use our new one either. You talk about suicide. We've lost some children because we couldn't get medical aid! We'd go to welfare, or some county clinic, and they'd say, "Go to BIA. Go to the Indian hospital. They'll take care of you." That's been thrown in our face 'till we don't know where to go! Some children have died! That's suicide? Who shall we point to?

Doctor, study the Oklahoma health situation so we can use our own hospitals. We need them. These Oklahoma people can verify that there was an old Indian at the clinic who died on the bench waiting! We want services!

OSBORNE: Why is it you can't call a doctor to get service at the hospital?

CHAIRMAN: You mean you can't call him at his residence during the night to come to the hospital?

OSBORNE: You can't call his residence to report an accident. At least four of my tribe died because of this.

DR. RABEAU: You should be able to call the hospital and there's supposed to be a doctor on duty.

OSBORNE: I wish you'd come down just as soon as you can. That's what I'd like.

DR. RABEAU: All right. I'm coming to Oklahoma April 12th to talk to the inter-tribal council.

One last word for you Oklahoma people. I'm changing the staff. I'm putting in a new area director and a new executive officer and, the next time we have a meeting, I think Oklahomans will be quiet while I catch hell from other areas.

JACKSON: I have a question directed to all of you. Have you fellows ever gotten together and talked about housing, welfare, jobs, and all these things, and planned on top level, instead of having your henchmen do it? Do you ever get into the actual planning yourselves?

DR. RABEAU: I'm glad you brought up that point. The local level is where most coordination has been. Doctors, hospitals, agency superintendents and others talk to one another. Because I've insisted on this and the Bureau has agreed with me, we've now set up regular meetings. We're studying all programs. It doesn't do any good to have a hospital or clinic if the Indian can't get to it. One subject we're studying now is a public transportation system for reservations. Now, this may not be much of a problem in Oklahoma, but it's the thing we discuss in frequent meetings.

JACKSON: I'm not quite satisfied. All these big wheels put out statements about hundreds of millions of dollars available for this and that. Do you fellows get together at this level?

DR. RABEAU: Yes sir, but our role is a relatively small one. We can do nothing about construction, for instance.

JACKSON: I know, but fellows are decision makers. If you're meeting at highest level, and if you decide a project will be done, it seems it should be!

ROVIN: Your main point is well taken. There hasn't been enough coordination in connection with housing. Of course, the housing authority may have their own limitations. I'm not completely familiar with this, but I know an informal committee has been set up, representing different departments, to find ways to coordinate their different programs.

Excerpted From:

PANEL NO. 4

GENERAL EDUCATIONAL PROGRAMS

Chairman	Gerald R. Parrish Regional Director, USES (San Francisco) Berkeley, California
Recorder	Edmond V. Worley Regional Director, USES Cleveland, Ohio
Agency Representatives	
Thaine D. McCormick	Regional Representative Bureau of Adult & Vocational Education U.S. Department of Health, Education, and Welfare Kansas City, Missouri
Dr. T. P. Whelan	Field Representative Office of Education U.S. Department of Health, Education, and Welfare Kansas City, Missouri
Dr. James Wilson	Chief, Office of Economic Opportunity, Indian Division Representative, South Dakota Sioux Washington, D. C.
Other Participants	
Russell R. Benedict	Staff Assistant, Rincon Band San Luiseno Mission Indians Poway, California
Ray Boyer	Local Office Manager Minnesota State Employment Service Bemidji, Minnesota
Victor A. Charlo	Field Representative University of Utah Missoula, Montana
James M. Cox	Tribal Representative Comanche Indian Tribe of Oklahoma Midwest City, Oklahoma
William E. Finale	Deputy Assistant Commissioner Community Services Bureau of Indian Affairs Washington, D. C.

Other Participants (Continued)

Adrian Foote	Vice Chairman, Tribal Council Ft. Berthold, Newtown, North Dakota Raub, North Dakota
Wallace Galluzzi	Principal Haskell Institute Lawrence, Kansas
Alfred Gilpin	Chairman Omaha Tribe of Nebraska Macy, Nebraska
Jim Hena	Technical Assistant Indian Community Action Project Arizona State University Tempe, Arizona
Mrs. Florence Kinley	Lummi Indian Tribe Marietta, Washington
Gordon E. Kitto	Treasurer, Santee Sioux Tribe Winnebago, Nebraska
Robert Lewis	Assistant Director White Earth Community Action Program White Earth, Minnesota
Andrew Lopez	Staff Technician with Minority Group Specialist Employment Commission of New Mexico Albuquerque, New Mexico
W. E. McIntosh ("Dode")	Principal Chief, Creek Nation Tulsa, Oklahoma
Mrs. Vynola Newkumet	Representative, Caddo Tribe Norman, Oklahoma
Rueben Robertson	Tribal Council Member Flandreau Santee Sioux Flandreau, South Dakota
Martin J. Sampson	Representative for Secretary-Treasurer, Snoqualmie Tribe Tacoma, Washington
Charles M. Schad	Director, Special Services Black Hills State College Spearfish, South Dakota

Other Participants (Continued)

Stanley Smartlowit	Member Yakima Tribal Council Toppenish, Washington
Lawrence Snaki	President Delaware Tribal Council Midwest City, Oklahoma

CHAIRMAN: I'm not going to pose as an expert on education. This comes, I'm sure, as a relief to our colleagues in the educational field who, too often, feel that we Department of Labor people pretend to know more about educational policy and philosophy than they do. I make no such claim. I also do not claim to be an expert on problems and needs of the Indian.

I make a plea that all of you speak with complete truth. Too often, we try to put the best possible face on our programs. I want you to avoid such defensive approach at all costs. This meeting will mean nothing unless we have a complete, candid, frank expression of views, ideas, opinions and feelings.

DR. WILSON: The Community Action Program is part of the total operation of Office of Economic Opportunity. While the title may sound impressive, it isn't so. It consists of myself and three analysts. We use someone else's secretary.

We see Community Action Programs as a process of accomplishing goals. When OEO started, they used a postcard application system. It's now become quite complicated and we're concentrating more on the process itself.

Education is meaningless unless people who get it understand what it's for. It's easy to see objectives, but not see how to get there and this is the primary aspect of education. As in raising children, it's necessary to make the steps of learning small so that you can almost guarantee success from one step to the next. If an adult were to walk a path, putting a stone in each of his tracks, and then ask a child to step only on those stones, there'd be many failures. The idea, then, is to put stones between the stones and an individual starting the educational process is almost guaranteed success.

One danger here, of course, is in someone "above" placing these stones. They may lead a direction the tribal group doesn't want to go. The stones can be placed just right, but in the wrong direction. We're talking about a partnership because we're learning at the same time the tribe is learning. We sit together, where possible, and ask, "Where does the next stone go?"

When I talk about agencies, I'm not just talking about Federal agencies. One thing we've run into, quite frankly, is the willingness of state people to say some mighty nice sounding things, but then not come through.

There are now 22 states with Indian commissions. I learned just today one state has cut its appropriation for support of the Indian commission because of the flow of Federal funds. About the time the Indian begins to build some confidence in the system, the steps are made bigger Someone has control of the stepping stones and is moving them without consulting the tribes involved.

In addition to our regular CAP process, we fund a number of educational programs. We have prime responsibility for out-of-school population. In some cases we're working together.

On one Apache reservation, we attempted to make them do things that fit our regulations. I was quite proud when they shipped these things back and said, "Forget it." Eventually, we worked it out and they were pleased. The result was something, they felt, of their own.

I'm not advocating, by any means, that everyone be belligerent. One success can lead to another, however, and this is the educational process itself. The shorter the step, the more likely is success.

No one really has the answer to how you make a group of people think as a unit, so you must come up with a certain consensus. We've been working for sometime to get other agencies involved on the local level. It has become too tempting and too easy for someone "upstairs" to project his ideas to people supposedly engineering their own placement of stepping stones. I think it's necessary to provide small steps for failure too, so we don't fall back all the way.

I was in the Navy and attended several technical schools, so I have certificates. I have a diploma from high school and two or three college degrees. If I put them all on the wall, they'd make me no more capable than if I'd never seen them. They bring you to a point of readiness, but at the time you're supposedly ready, you must attack the problem that faces you. It is hoped these certificates indicate, to some extent, that you've prepared yourself and are ready to attack in a number of directions.

I talked with a man, coming here on the plane. I told him I was an Indian. He said he was sad because he'd been thinking recently that if he were left out alone he couldn't survive, but could probably help somebody reach the moon. He had a Ph.D. in a narrow field of science. He had this small bit to offer, but no idea of the total system.

McCORMICK: I was a little chagrined when I looked at the topic because I'm with Vocational Education. Then your chairman said we were to be honest and I don't know where this really leaves me. I'm not an expert. I used to be, but then I succumbed to administration and the process sets in where you know less and less about more and more. It's been so effective with me, I now feel I know darn near nothing about darn near everything! Maybe that's the reason I got my job with Federal government. (Laughter.)

With new legislation, we have charge of occupational training for less than professional level. Our approach is to develop area vocational technical schools. There is significant development in the field of vocational education on a much broader basis than the old vocational education program and it may be of value on the reservations to meet needs of your people.

Under Vocational Education, administered jointly with Employment Security, is Manpower Development and Training.

I think there are 17 pieces of Federal legislation with an oar in the water in basic education. There is great need for coordination.

There are people on the road in what we call our Teacher Training Services who can be of great help in developing your facilities and your instructional staff for these programs. This service you can tap because to prepare people for occupations, you must have teachers with occupational competency.

Another service, administered through our Bureau and which may help you, is the Library Services Act which has funds available for the addition of supplies and books to libraries for construction of public libraries and for development of coordinated programs between libraries.

Sometimes, our educational program is not realistically geared to the needs of society when we look at it in relation to the individual,the economy, business and industry. The fact we have unemployment, dropouts and out-of-work youth and adults at a time when every employer is looking for help is testimony that somewhere along the line we've missed the boat in developing this country's educational program.

Maybe, in development of our educational philosophy, we've come dangerously close to looking to our schools as a place to educate children in not working. I don't know. I've talked to many parents on back-to-school nights, and they'll ask the standard question, "How is my Johnny doing?" You say, "He's doing fine." Then they say, "We hope he's doing fine because we don't want him working as poor old dad has worked." I used to shock these parents sometimes by asking, "What the hell is wrong with work? It's the basis by which we achieved our standard of living."

DR. WHELAN: I'm involved strictly with student financial aid in higher education; National Defense Student Loan Program, Guaranteed Loan Program, College Work Study program and Educational Opportunity Grant Program. These are available to all students.

Under National Defense Student Loan program, an undergraduate student can borrow up to $1,000 a year for educational expenses to a maximum of $5,000. The graduate student can borrow as much as $2,500 a year to a maximum of $10,000.

Interest on these loans is three percent and the first payment would come due either 10 months or one year after he stops being a full-time student. In the past, these loans had a grace period of one year after school, and it was an additional year before his first payment was due. This was changed in 1965. Rates and repayments are improved. The Guaranteed Loan Program doesn't have the new cancellation features, but the interest rate is the same.

The College Work Study Program is administered by the college. The Educational Opportunity Grant Program is an outright grant to the student of from $200 to $800. It can never exceed more than half the cost of education for the student. These programs are available to everyone.

The health professions have all the programs we have in higher education, and they're exactly the same.

BENEDICT: We have many, many Indian groups on which Federal programs have made no impact. I'd like to make it a matter of record that technical assistance and grants are the most urgent need for all Indian tribes too small to have their own governmental structure. Frustration has resulted from the stones being so far apart you can't even jump to them.

CHAIRMAN: Dr. Wilson, I think you were asked a question.

DR. WILSON: Right. That's rough!

BENEDICT: I respectfully invite Dr. Wilson's comments. I know it was more a declaration than a question.

DR. WILSON: The operation of the Indian Division of OEO was restricted to Federal Indian reservations as a result of muddled national Indian policy. There are a number of people who think that terminating services to a reservation will make an Indian a white man and, therefore, no longer eligible for Indian services.

This is particularly confusing in California where there are several different situations. A number of tribes have been terminated. A number have been recognized, but not accepted for Federal services. Rather than get into confused areas, it was restricted to those on clearly defined Federal Indian reservations.

As you have rightfully pointed out, the people in California were ignored, to large extent, in providing technical assistance.

BENEDICT: Of the 12 reservations I referred to, none have been terminated. All are true Federal reservations. Those to which I refer have a population of some 2000 or 3000 and perhaps 60, 000 acres of land.

CHAIRMAN: I'm very happy you got here, Mr. Benedict. When I talked to you by phone, it looked questionable. Did you make it on your own?

BENEDICT: I'm here on my own nickel.

KITTO: We've been trying to get money from Economic Opportunity for the last two years, but it seems we don't get to first base. I'm more interested in education. I educated five children who are teachers teaching non-Indians. Back in the 1940's, when I put my kids through college, I went broke three times and I still have another one to put through.

Adult education is a wonderful thing for us old fellows, because we never realized what money was. If we could understand the value of the dollar and what percentage of it we own, I think Indian people would go a long way in this world. When it comes to money, that's white man's culture. Hunting is the Indian's culture. But they've abolished our adult education! Where do we go now?

McCORMICK: I'd contact Cecil Stanley at Lincoln, Nebraska and tell him your problem.

LEWIS: One of the most successful programs on the White Earth Reservation has been the high school equivalency component. We're bussed some 20 miles to a consolidated school in the evenings. At present, we have 74 Indians attending this high school equivalency course. The amazing thing about it is that most of these 74 Indians are well over 30 and some are in their 40's and 50's. I think the oldest is a gentleman of 63. That's how much they think of high school equivalency and adult education!

CHAIRMAN: Perhaps the subjects our two speakers confined themselves to are not what you ladies and gentlemen came here to talk about.

MRS. NEWKUMET: Are National Defense loans and the Work Study program applied for by universities or by Indians also?

WHELAN: Students apply through the college. Practically all major universities and colleges in the country have these programs.

LOPEZ: Approach someone with this educational loan idea, let's say, on an Indian reservation. The family's average income is $1200 a year and the individual has grown up, trying to live with this income. Tell him what he must pay back and all that. He has problems just living! This reason was given me in many cases when I tried to tell individuals to take advantage of educational loans.

CHAIRMAN: Maybe there's an information gap here and people do not understand what's available.

LOPEZ: I would say that's part of the problem. This thing faces you after completing your education and provides a block.

GALLUZZI: Before coming to Haskell, I spent five years in the Aberdeen area office, traveling and counseling with Indian college students. Some responsibility must lie with the college,because too many times, when an Indian student is involved, a limited amount of funds means financial difficulties although you must be sympathetic with the college. It's easy for the college to call someone involved with assisting Indians and ask them to work with the Indian student. I've been asked many times by coaches to assume some athletic scholarships with Indian grant money so their money can be used for a student who doesn't have such sources.

This source, too, has a limit, of course, and sometimes our Indians get caught in between. Sometimes colleges have shifted this responsibility and I think this accounts for some Indian students not getting these programs. To be frank with you, when it's a loan program, many times they're better off not getting involved with it, rather than getting too involved. Some of our people have had very unfortunate experiences.

COX: I'm quite encouraged by many of these comments. Maybe I'm displaying my ignorance, but it appears to me we lack communication. The word hasn't gotten around to everyone. I'm sure there are many people in this room who are quite elated with news they've heard here. I, for one, have heard some things for the first time at this session.

There would be great advantage in communicating with various tribal organizations to make them aware of these various programs. I happen to work for the government. I'm well aware of the white tape many people have referred to. It appears there's a real need for advising people of what's available.

We have people in our area who are very well qualified, are excellent material, but are continually groping for information.

I would recommend consideration of a relatively simple means of communicating with all Indians wherever they may be to advise them of available programs.

WHELAN: Breakdowns in communication, I guess, will always occur. Yet, every high school and every junior high school in the United States has received this material. It's kind of hard to guess what to do next.

COX: I think that's an excellent means of communication. Certain materials, regardless of agency, could be made available to various tribal governments. Having something to do with tribal government, we communicate with one another continuously. This sounds like a fine means of advising everyone.

DR. WILSON: Some of you are familiar with our Federal catalog of individuals and communities. This has been one of our biggest successes. But they now publish one that costs $75, so most people won't get their hands on it. These are nothing like Sears Roebuck or Montgomery Ward catalogs by comparison. Perhaps a recommendation could come from this gathering that such a catalog be prepared, so you'd have it in one book. I think it would be very helpful. I'm sure there are programs we don't even know about.

SAMPSON: This isn't exactly on the subject at hand, but in 1933, we asked for a fund, and in 1938, finally got it from the state. Our children were going to public schools and under the treaties we were guaranteed a paid education. We took that money, since the state educates everyone anyway, and established scholarships. After a good many years, we forgot about them. All at once, the money was transferred from the scholarships by the state and they bought busses with it so our pupils could be transported from reservations to public schools. Now I'm an old man. I'm 78 and retired from Civil Service, but we must keep those scholarships!

MRS. KINLEY: The problem in communication, I believe, is because information to tribal councils and the people on a reservation must cross a void between the Bureau of Indian Affairs and the tribe. A tribal council may not be paid. When they have information, how can they get it to the people who need it when they must make a living at the same time?

They're not paid to go beat the bushes, so to speak, to reach these people and tell them what's available and who's eligible.

SMARTLOWIT: It would be well for the people here to understand the problems we've experienced in regards to our education directors and education specialists. The Yamimas are more fortunate because we have a director and a specialist, but feel we could use two more. Our reservation is in four different districts, and to have only two men cover this country is impossible.

We made a small survey of our Indian children from 1st to 8th grade and found these little people functionally retarded. They're not mentally retarded. They have intelligence, but need somebody to stir them up, to make them think, and remedial education is one of our important programs. Last year, we had remedial education for six weeks.

We're concerned here today and tomorrow with employment. We must get these people trained while they're still young. We need more education specialists because communication would be reality if we had specialists working for our tribal members.

FINALE: Many national programs affect the Indian the same way they affect any other person, but we usually run into serious difficulties because money is appropriated by some kind of formula. The great emphasis is on urban areas with very little on rural areas where we find Indians. This is also the case with Manpower, so when you talk about an entire state program, you have very little allocation to carry it out. Yet, within those states, you have isolated areas where the economic situtation is very, very bad.

I'm wondering whether or not exceptions could be made and recommendations made to change the law for specific situations so a greater impact can be made. If we continue, as at present, the impact on reservations will be about the same as it is -- minimal.

McCORMICK: What you say is very true. Both North and South Dakota draw slightly more than a half-million dollars for Manpower which is not enough to do the job. It may

As of June, we're trying to get out of this built-in straight jacket and trying to cut back on Federal employees. In other words, instead of asking for $100,000 or $800,000, and along with it, 40 or 50 more Federal employees, we're trying to save a substantial amount of money to either go into a direct contractual arrangement with tribes for specific programs or to utilize agencies within the state with which the tribe has a good relationship. We'll have greater flexibility than ever because we're not tying dollars to people.

BENEDICT: I consider the most exciting development in the Anti-poverty Program to be the Nelson Amendment. It will cover the gap between vocational and professional training. The whole idea of new careers for subprofessional people in a dozen different professions is worth comment.

CHAIRMAN: Dr. Wilson, can you give a brief of the Amendment?

DR. WILSON: Well, a certain amount of money was appropriated. There was a good deal of inter-agency activity regarding who was going to administer the program. The last word we had was that the Labor Department was working out guidelines. We sort of "developed" the idea, listening to talk that the Scheuer Programs were aimed primarily at urban areas. There's been some feeling on our part that this isn't likely to be a major source of employment. There must be some promise of employment before this Nelson type training is undertaken.

CHAIRMAN: I know they will be adult work training programs in subprofessional categories and the Department of Labor will administer them somewhat as Youth Corps Programs have been administered.

BENEDICT: It looks like the answer to a terrific need above vocational and trade level where so many social service and subprofessional medical people are needed on reservations.

be a bit political that emphasis is being placed on metropolitan areas. It may be a problem for society to have a few city blocks of people living in poverty, but it's equally important and critical for a rural person in poverty. Perhaps this conference could bring the attention of Federal powers to this problem. In sparsely populated States, it's equally as serious as in metropolitan areas.

McINTOSH: The Secretary of the Interior has money appropriated en masse for the Bureau of Indian Affairs. He could allocate this money to Indians in rural communities.

FINALE: This is a fallacy. Money is not appropriated to the Bureau of Indian Affairs en masse or to the Secretary. We go to the Bureau and then the Bureau goes to Congress to justify a specific operation. The Bureau's operation is unique in this respect. Look at OEO, MDTA, HEW or any Federal program. All are grant programs.

The Bureau is an operational program and we don't have flexibility to say, "This year, we're going to put money here," because we're answerable to Congress.

McINTOSH: Beyond any shadow of doubt, rural area Indians are not being provided for. When the Bureau goes before Congress and asks for certain appropriations, why don't they include enough for the Indian in his various communities where the need is greatest?

FINALE: We're limited because our budget fits into the National budget and there's a ceiling. We must live within the total Federal structure and we're not masters of our own fate in this respect.

HENA: You touched on summer institutes and I wonder if this program might be applicable for training orientation programs for tribal councils or members of governing bodies on Indian reservations?

WHELAN: NDEA Institutes are for teachers in high school or junior high school in various fields. I have two or three booklets here on the summer institutes.

MRS. NEWKUMET: Mr. Finale mentioned the possibility that BIA could work through tribal leaders, universities or through functioning organizations already in the State. I'd like to hear what tribal leaders have to say about these plans.

DR. WILSON: Bill, weren't you talking about possibilities of subcontracting services you now provide?

FINALE: True. In Montana we're trying to contract with tribal groups to provide law and order services. Now, we wouldn't enter into a contract unless there was involvement of the tribe and a willingness of the tribe to accept responsibility. In the past, the tribe has said to us, "Look, it's all Bureau and we don't have a say in the programs." If we get this flexibility and get into a contractual relationship, we can do what tribal leaders are asking us to do.

We've also entered into joint contracts. We have one in cooperation with OEO and HUD in construction of some 300 units. We're getting a lot more in terms of services and Indians are getting a lot more in terms of benefits from this arrangement because a little money from one agency coupled with money from other agencies goes much further.

FOOTE: We just undertook a contract for law and order and all they allocated to the tribe is $2,400 to pay a judge. That isn't enough. Is this going to be the same way?

FINALE: I can't agree with you more. We haven't been able to get our funds raised for law and order for the past six years. We can't put more into it than is made available. We know what the problem is, but we can't do anything if we don't get money to make contracts.

FOOTE: I have another question on MDTA training programs. How much white tape must you go through to get an extension on a going program? Must you go through all forms again and wait for one or two months?

McCORMICK: I could answer by saying quite a lot, but contact your Employment Security Office and they'll help you wade through it.

FOOTE: How about facilities under vocational training? My reservation is cut by a dam. We're in five different areas and are short on facilities to carry out our programs. Is there a possibility of getting funds for building?

McCORMICK: Well, you can't hit a home run unless you get up to the plate. All I can say is, contact your State Director and get him fighting on your side. Get behind him and then help him fight.

HENA: I want to follow up the comments this fellow from North Dakota is making. One problem Indians experience, when meeting with Federal officials, is that meetings are called in various metropolitan areas, and commuting, for many tribal leaders, creates transportation and housing problems. There's not enough money for a tribal representative to sit here and discuss problems related to his reservation. It would behoove all Federal agencies to contemplate conducting meetings in rural areas where the people are more free to express their ideas.

My own reservation is about 75 miles north of Albuquerque and our tribe doesn't have money. We don't pay our tribal officials. We must find someone who has an automobile and is willing to give up eight hours work to transport tribal leaders. These people pay their own way for meals, lodging and what have you. This needs to be considered when Federal officials call meetings.

SAMPSON: A comment on law and order the Chief was talking about. It's a problem for us. You recall, Congress passed #108 and #280, turning law and order over to the States. The State of Washington accepted by passing #240. Some of our tribes adopted State law and order and did away with our tribal courts.

I'm going to give you an example of the result. You can laugh about this all you want. What I'm going to relate is not true everywhere. We have a house on the Swinomish reservation. I'm living at Tacoma, stuck there since I retired from Civil Service. We have this house stocked with dishes, a stove and other things. Somebody broke into the place and stole a few things. I couldn't report it to the council because the council had no authority to do anything. They could make an arrest and say, "We're going to try this fellow," but they have no court. Then the State courts say, "We have no jurisdiction on that reservation." The following year I was away and they struck again. I put up a sign; "Use the door, it is open," and they took me at my word. They picked up the stove and took it out through the door!

This man is from the Washington office. I'm doggone glad he's here because I've written him several times and this is the first time I've seen him.

We must come to some decision. Either the State is going to rule on that reservation and enforce law and order, or get the U.S. Government to do it. Same way with our fisheries. The Indian is caught between the Federal Government and the State. I'd like to get that settled somehow.

BOYER: One suggestion to tribal council members here. Invite your local Office Manager or District Director of the Employment Service to attend your council meeting. I'm sure he'll attend. He'll be glad to participate in your discussions involving employment and manpower problems.

CHAIRMAN: That's a good point and I'm sorry I neglected it. While these projects will be contracted with community sponsorship directly by Department of Labor and with the Bureau involved, State Employment Services will have responsibility for recruitment, screening and selection of candidates for training.

FOOTE: I'd like to see more Indians working in State and County agencies. We don't have many Indians on county boards. We're overruled and outvoted by the white majority even in school districts. My children go to public school off the reservation. They miss band and athletic programs because they have to ride back and forth in a bus. Some of them are in a bus 1-1/2 hours.

Take meetings such as this one. Just tribal chairmen are invited, yet we have committees within tribal councils, a chairman of education, of employment, and so on. The chairmen can't come here and take in all panel discussions, although there's something good brought out in each one. How can he take it back home and discuss it with his people? These meetings should be closer to us. This way we don't get enough information back to them.

KITTO: I was listening to this gentleman talk about school. We solved our education problems between the paleface and the redman. We called a big "gripe meeting" two years ago because of too many dropouts in our high school. It panned out too, because we got a counselor in our high school. Since then, our dropout rate has been pretty light. I think we've had only one so far this year. Our Indian children are doing well in school. We have a very good paleface superintendent working for our people. We've been negotiating for an extra bus to carry Indian boys who participate in athletics.

It's up to us Indians. If we want anything, we must fight for it. The white man is never going to read your mind.

LEWIS: Speaking as a paleface who works for the redskin, we have an exceptionally high dropout rate. We have dropouts in junior and senior years; good students and not just kids who aren't making the grade. We have kids with good C, C+, or A averages who drop out as late as a month or six weeks before graduation!

When you investigate individual cases and if you get the truth from the kids themselves, because you very seldom get it from the parents, it's because the kids can't buy clothes for the prom, they can't buy a class ring, or a graduation picture for the yearbook. It's not because of being bussed from school to home that they can't participate in athletics or can't participate in band.

One suggestion is to have small scholarships provide these things. This, possibly, is an answer if we can find a source for funds. I think this can be whipped. We're presently working on it and, possibly, can get some of our businessmen to help, both white and Indian. I know in our locality these men don't want the kids to drop out of school because they're potential customers, for one thing.

It's a sad day when a kid goes all the way through high school, then decides his pride has the best of him and he must quit. We're going to whip that situation if we have to buy special busses to do it.

CHARLO: It seems to me that the real problem with Indian education is Civil Service. Last week when we met with Commissioner Bennett, we asked the same thing; "In our Bureau schools, is there a way we could break Civil Service so when we get teachers who aren't good teachers, we can put them out?" He said, "No." This is an impossible position. I wish Dr. Marburger were here today, because I wanted to ask about his imaginative programs I've heard about.

Can these imaginative programs work using the same people? It's hard to believe they can. Until something is done about Civil Service ratings, I think the situation will go on and on until somebody, perhaps the Indian people, finally say, "You know we don't want this and our children aren't going back to these schools until something is done about the situation."

SCHAD: I came here to find what we could do in our teacher training program. We've contacted every reservation in South Dakota with the hope that every youngster planning to go to college gets information on college programs and financial aids.

We have 52 Indian students enrolled now, which isn't great, but I think is the highest number in South Dakota. I came here to find what some of the needs were of the Indian people for their youngsters. I've heard a lot of complaints and griping, but I haven't heard a constructive idea.

Tell us what we can do. Help us. Sit down with us. We don't know all the answers, but together we can find them.

GILPIN: I've been listening to the comments and I'm trying to piece things together. There was a question about education of children. This is something I've witnessed. The Head Start Program for these little tots proved to be a valuable asset. In Head Start this little guy is taught principles of English, how to get along with his little classmates, to play games, to build, and even go on trips to see the city, riding on a bus or train.

This has proven to be good training. We found our little kids to be way above non-Indian kids. These kids have proven to us that if they are given proper training, they can learn. On our reservation they don't know how to speak their own language. They all speak English. They use English very fluently and in third or fourth grade some of the words they use are amazing. They learn and go on to other grades better prepared.

Fortunately, at Macy, Nebraska, we have an all Indian school board. It used to be the other way around, but the Association of American Indians gave us a helping hand. It was timely. They woke us up from a long sleep. We were letting other people run our government. The non-Indians monopolized all the jobs. They had all the teaching jobs, bus driver positions, janitorial work, all jobs. The all-Indian school board has authority to hire and fire all teachers. We have qualified teachers. We screened them. Even if we're short of teachers, we won't hire a second rate one.

The National Teachers Corps has a contract with us. They've been helping by another avenue. Say there are 20 pupils in a room and 15 are grasping what the teacher has shown them while five are dropping back. The teacher hasn't time to give those five the individual help they need. The National Teachers Corps interns pick up the five who are dropping back. They polish them up a little bit with whatever they need and bring them up to the level of the rest.

The Macy school is fortunate in having the National Teacher Corps. They established the first library our little community has had. I see kids going into the library checking out books. This is something great to them. They take books home and you don't see as many kids out playing as you used to do. They've been able to check out a book for the first time in their life and go home and read. Well, my boy is 12 years old. He checked out this book "P-T 109." I guess we're all familiar with it. I think my boy can recap it by memory. This is how he's developing his mind.

Yes, we have dropouts but we've dealt with them through the family and through the tribal council's finance and family counselor. This man has all sorts of ways to work with people. He counsels kids in school, helps adults with loans and so forth. We're trying to help ourselves by this method and we're fighting our own battles.

Comments have been made here, implying they want somebody to do something! You're better off if you start a little something for yourself instead of waiting for something big, because the *big* thing might not come! If the Department of Labor can help bring industry to the reservations so people will live a stable life at home, this is what we want.

I want to be on record that, for the purpose of this meeting, we're almost missing the boat because we're scattered over such a vast area here. We have eight concurrent panels this afternoon. We have only two members here. I wanted to come in, spend a little time and go to another panel. I'll have only a vague memory for a report. But I think the Deparartment of Labor had good intentions in bringing us together.

CHAIRMAN: There will be a summary of highlights of each discussion group, so you'll be able to pick up the major ideas.

SNAKI: For industrial development in Oklahoma we have several thousand acres in the Anadarko area. We have water, electricity and good highways, but so far, we haven't had help from industrial development people.

MRS. KINLEY: I hope we're not overlooking one factor, the development of natural resources on a reservation. I was in hopes that rather than going to the State for assistance, the Federal government would help us because Washington is prejudiced against the Indians, I believe. They're constantly after our fishing rights and our tidelands. We don't want to lose them. This is one of our most important natural resources.

LEWIS: I have one piece of advice to give this lady. *You* had better go to them! They're not going to come to you, you know!

FOOTE: This all boils down to politics. If they're to help the Indian in these areas, they must keep politics out. This kindergarten program is one of the best things that ever happened; this Pre-school or Head Start. But, money *is* the problem!

BENEDICT: Gentlemen, in listening to these problems, one thing comes through to me. I'd like to submit a tentative remedy. Dr. Wilson talked about a catalog of federal programs. It seems we need something almost unique in the Federal service. We need a corps of technical "assisters," interdepartmental people or fieldmen who would be familiar with the different funding authorities.

There are many problems involving relatively small amounts of money. If there were some way to devise a corps of field people, not for mounting great, $500,000 programs; but a corps of not even 100 field men, who would first be put through a course on Federal programs. They'd be able to hear the kind of problems raised in this room today and would know what funding authorities to go to. These people might be federal related or they might be State related. I can see where discretionary money could be used with tremendous impact without building a huge program around small problems. Attach these people to the appropriate agencies with the mission of solving such problems as the kids who can't play in the band or be on the football team because they must ride a school bus.

This is so applicable, I will read part of it. This is from the Ricon Reservation: "The present income of many Rincon residents makes it impossible for the children to partake fully of the educational and social opportunities available to them, of some side benefits and activities connected with school attendance. Students are continually asked for fees for club and band instruments, special clothes and arts and crafts supplies." These are clearly universal problems.

"These items may not greatly trouble the parents of children from above average and average income homes, but they're very difficult for Rincon families with children in school who are not greatly sympathetic in the first place. In all too many cases, we find teachers who believe Indian students cannot do well in school and this attitude soon produces defeat and lack of interest in the students themselves."

My point is, there are funding authorities available. Can we not, somehow, get discretionary money to mount a corps of technical "assisters"? If we had 10 in California and if we had 4 in Nevada to work with small reservations and the off-reservation Indian who doesn't have large, competent, government structures, I think we could get solutions. This is a communication problem.

CHAIRMAN: I think that's a very excellent suggestion.

KITTO: I've always wondered about Indian schools. Our Indian school was abolished in 1932 which was one of the greatest things that ever happened to the Winnebagos, Omahas, Tama and Santee Sioux. They must have called it discrimination at the time, I guess, because we were separated and the government wanted us to be familiar with the white man so they abolished our school and we went to school with the non-Indians.

We have several Indian schools in the United States. Are they segregated? White kids should go there too, so our children will know the ways of the white man as they grow up.

As I told Senator Hruska last week, "It makes me mad that you appropriate millions for the Indian Bureau over the years and use my name to appropriate the money." I said, "Out of $10, the Bureau gets $9.97 and all the Indians get is 3¢."

If things like the schools could be regulated, it would help our people. Let their kids go to school with our children in government schools so we'll be in the mainstream.

Excerpted From:

PANEL NO. 5

EQUAL EMPLOYMENT OPPORTUNITY

Chairman	Wellington D. Kohl Employment Service Advisor, and Chief, Services to Minorities, USDL Washington, D. C.
Recorder	Roy Plumlee Assistant Chief, Farm Labor Service New Mexico State Employment Service Albuquerque, New Mexico

"Affirmative Action and Equal Employment Opportunity"
Presented by: Gary Larsen, Community Relations Specialist
of the Department of Defense

Agency Representatives

Bradley Reardon	Employment Service Advisor Bureau of Employment Security, USDL Washington, D. C.
Charles Clark	Area Director Equal Employment Opportunity Commission Kansas City, Missouri
Desmond Sealy	Special Assistant to the Administrator for Equal Opportunity Neighborhood Youth Corps Washington, D. C.
Robert Bates	Equal Employment Opportunity Advisor U. S. Civil Service Commission Washington, D. C.

Other Participants

Benny Atencio	Tribal Director, OEO Santa Domingo Pueblo, New Mexico
Victor Charlo	Field Representative University of Utah Missoula, Montana
J. W. Corbett	Director, Employment Service Des Moines, Iowa
Forrest L. Kinley	Lummi Indian Tribe, OEO Director Marietta, Washington

Other Participants

T. A. Lockhart	Equal Employment Officer Compliance & Security Division Federal Aviation Agency Kansas City, Missouri
Maurice Miera	Minority Group Representative BES Regional Office Denver, Colorado
William Morigeau	Flathead Tribe Polson, Montana
Jerry Rambler	Councilman San Carlos Apache Tribe San Carlos, Arizona
Jim St. John	Bureau of Employment Security U. S. Employment Service, Regional Office Dallas, Texas
David A. Sawyer	Director of Community Relations Office of the Secretary of Defense Washington, D. C.
Wilfred Shaw	Chairman, Pyramid Lake Tribal Council of Nixon, Nevada Wadsworth, Nevada
Walden Silva	Tribal Secretary Santa Clara Tribal Council Santa Clara Pueblo, New Mexico
Lawrence Snaki	President Delaware Tribal Council Midwest City, Oklahoma
David W. Stevens	Pennsylvania State University University Park, Pennsylvania
Frank White	Minority Groups Division Employment Security Department Seattle, Washington
Albert Whitebird	Representative Tribal Chairman Bad River Tribal Council Bad River Indian Reservation Odanah, Wisconsin

CHAIRMAN: I'm substituting for Mrs. Lila Doar, who wasn't able to make this session. I'm going to call on Bradley Reardon of the BES for his remarks.

REARDON: Perhaps the greatest problem we're dealing with is economic ghettos. It appears reservations are economic ghettos separated from the prosperity and economic growth of this country. Despite the fact that present discrimination did not arise just yesterday, as a white man I'm convinced that discriminatory attitudes against Indians are extremely strong and that Indians suffer in obtaining jobs and advancing to higher jobs.

Indians must make complaints known. They're dealing with huge units of government. Unless the Indian shouts when he suffers injustice, he'll be ignored. There are other groups, and 200 million people seeking services from the government. The Indian must be right in there fighting for his share of the programs and services.

Yesterday, we heard sessions on a menu of federal programs. The kit that was handed out contains enough federal programs to start a small library. The real problem is, how to bring these programs to bear on the Indian, both on reservation and off? State Employment Service doesn't handle all these programs, but it's a good contact point. Here again, don't wait, demand service.

It's necessary to consider the future in making plans. The number of people over 65 is increasing rapidly. Large programs of Medicare are putting strain on labor supply of people who work in hospitals and in other medical facilities. It's an area in which anyone trained to almost any degree has a good chance of getting a job. Indians might consider how they can fit their needs to the needs of society and get better job opportunities in this area.

For a long time, we've had a policy of servicing all people without regard to race, creed, or origin. Policy is one thing and practice is another in every agency and in every institution. We have some 6000 employees in 2000 offices throughout the country. The feelings of individuals on racial and ethnic points are bound to include discriminations. This means, at certain times, that services won't be received. In those cases, complaints should be raised.

I should add one other thing. A new policy in the past six months for State Employment Service will have rather far-reaching impact especially on an employer who systematically discriminates in his employment policy. For instance, if an employer near a reservation does not hire Indian workers although Employment Service has referred Indian workers to him, Employment Service must not provide any further service after certain procedures are followed. Again, militancy and demands by the Indian will administer these policies and procedures. They must bring injustices to the attention of government.

CLARK: The Equal Opportunity Commission is an Indian Agency of Federal Government.

The mission of the Equal Employment Opportunity Commission is to eliminate discrimination in employment whether it's based on race, color, sex, religion or national origin. I think it's important to note that when we say employment, we must accept the Act as written by Congress and recognize that while the principal of equality is as old as the Declaration of Independence, equality in opportunity is at least as new as World War II and perhaps not that old.

Congress knew it could not eliminate all employment discrimination simply by regulating the employer. The Act provides that the law is not to be taken as preventing any business or industry on or near a reservation from giving preferential treatment to an Indian. In other words, if both the Indian and industry are on or near the reservation, Title VII specifically provides than an employer may exercise a preference in favor of the Indian. Activities of the Bureau of Indian Affairs in trying to bring industry to the reservation are thus not defeated by the Act. No other minority group in this nation is given statutory preference.

SEALY: I'll try to give a brief rundown on the programs of Neighborhood Youth Corps. You probably know that Neighborhood Youth Corps is a relatively young agency. We started operations in December 1964. Our program is funded by the Office of Economic Opportunity, but it's a program delegated to Department of Labor. This produces a certain number of difficulties. We have two distinct bosses to whom we're responsible. In some cases this is a difficulty and, in others, it proves to be an advantage. The purpose of the program is to provide work experience, and note that the word "experience" is distinct from training.

The Neighborhood Youth Corps does not operate the programs. We have sponsors or contractors. These are private and public nonprofit agencies or organizations around the country who develop a program based on guidelines developed by NYC. This is 100 percent funding by the Neighborhood Youth Corps of all costs involved in operating a program by a sponsor.

The requirements for participation in the program are based on OEO and Department of Labor standards. One is an income level requirement. Families who participate must be below the well known poverty guideline level. In addition, the program is restricted to youth between 16 and 22. They must not have a high school diploma and must be either a dropout, or would become a dropout if this financial assistance were not available.

The Neighborhood Youth Corps is based on Title VI of the Civil Rights Act and, simply stated, says no person shall be denied participation in this program because of race, creed, color or national origin. We've set it up to make sure no person, otherwise eligible is kept out of the program or does not receive program benefits for any of these reasons. We have seven regional offices and, in each, we have an Equal Opportunity Officer. His function is to examine proposals before they're approved to see whether they meet standards, whether sponsors are aware of their responsibilities, and whether work location and job sites selected meet requirements of equal opportunity. When programs become operational, the officer conducts routine compliance reviews. He visits a program to look at the operation, to talk to those in charge, to talk to enrollees, to get first-hand information on what's going on and to make sure there's no discrimination.

As you well know, this is a nation-wide program and, in such a program, it's impossible to know everything that's going on. We do, therefore, get complaints from time to time. Another duty of the Equal Opportunity Officer is to investigate these complaints.

This is a brief summary of 1966 fiscal year funding of programs related to Indians. I'll give you the number of jobs involved and Federal costs involved. We have a multi-state program involving Arizona, New Mexico and Utah. It provided 3096 job opportunities. Federal cost was $1,975,516. This, mind you, was 1966 only! The total was 9301 opportunities costing $4,925,419 in 18 states!

BATES: On behalf of the Civil Service Commission, my remarks will be concerned, primarily, with equal employment opportunity throughout Federal government. The Federal government is the largest employer in the world with about 22-million employees.

Under President Kennedy, we had an Executive Order that established the President's Committee on Equal Employment Opportunity which had jurisdiction over employment in Federal Service. However, under the Johnson administration we have another Executive Order. This order transferred functions of the old President's Committee on Equal Opportunity to two other agencies, the Office of Federal Contract Compliance in the Department of Labor and the Civil Service Commission. It required the Commission to adopt regulations to apply to all agencies. These regulations required every federal agency to promote equal opportunity throughout their individual establishments.

The programs, in the past, have affected, primarily, the American Negro and people of Spanish American heritage. Not much special attention was given to Orientals or American Indians. However, in the last several months, there's been increased awareness of problems of the Indians.

We have recently set up a new Board of Examiners with centers in every major city where people can get complete information on job opportunities in their vicinities. This is a facility I urge every person to use to full extent, especially Indians in reservation areas.

The Commission's program is being expanded constantly. We're always trying to develop new ideas. We are especially interested at this time in developing a plan of action for the American Indian. We are carrying on discussions with the Bureau of Indian Affairs. Our objective is to coordinate Commission recruiting activities to be sure that Indians are made aware of job opportunities and have an equal opportunity to compete for jobs in Federal Service.

LARSEN: The primary mission of the Department of Defense is to keep America strong, but our effort also contains a moral obligation. The resources, money and manpower used in this effort must be expanded in accordance with our principles and traditions. This means equal opportunity. Our charter is an executive order which sets forth this administration's commitment to provide meaningful opportunity to the 25 to 30 million Americans who have traditionally been left behind for no better reason than the color of their skin or the accent of their speech.

It was realized that culture and geographic problems involved in working with these various ethnic groups were different from those involved with Negroes in the ghettos of our industrial cities. Because of these differences two special programs were established; one on employment opportunity for Spanish speaking people and one for American Indians.

I was assigned the responsibility of developing and implementing a meaningful employment opportunity program for the American Indian. One of my first tasks was to educate our own people. We have over 90 field specialists throughout the country. My assignment was to provide them with facts and information on how many Indians there are, where they're located, their training experience, their industrial experience and their employment potential. Armed with this information, a specialist working with an industry, is now in position to instruct his company to recruit from the Bureau of Indian Affairs field office.

We're concerned not only with plants and facilities in large cities, but with thousands of industries located in rural areas close enough to Indian communities that you would expect Indians to be on the payroll. A review of their employment profile would quickly show they do not hire Indians.

Another area of inroads is in construction. Millions of dollars are spent on various construction programs on and near reservations. Several months ago, the Corps of Engineers let a multi-million dollar project to build a dam on the Rio Grande River in New Mexico. This dam was to be built right on an Indian reservation! The contractor began construction with an all-Anglo labor force. It was only when the Pueblo Council complained to the Secretary of Defense that I was sent to investigate and negotiated this problem. As a result of meetings held with the contractor, the Pueblo Council, the labor unions and everyone involved, 60 percent of the work force are either Indian or Spanish speaking people from the local community.

In the areas of industrial development, the Department of Defense working in connection with the Congress of American Indians, will sponsor a series of industrial conferences.

My purpose will be to get 200 to 400 industries who possibly are interested in industrial development, have them sit down with business committees of various tribes and interchange information of available industrial development on reservations. By these conference, we hope to create new industries on reservations.

I have mentioned a few programs we've undertaken. Frankly, we've barely scratched the surface. The significant thing is that we have a program aimed specifically at the Indian and we've established communications. It is absolutely essential to progress that Indians speak out on inequities and injustices. Indians should scream loud and bitterly when industries near their own communities don't hire Indian people. They should scream loud and bitterly when construction projects on their own reservations do not use Indians.

President Johnson in his State of the Union address said we must embark on a major effort of self-help assistance to the forgotten in our midst, the American Indian and the migratory farm worker.

CHAIRMAN: This conference was called specifically to get participation of the Indian delegates, because the matter of educating them on various programs is important.

WHITEBIRD: I sat here listening to the discussion and it came to my attention that you do not understand the Indian problem in Equal Employment Opportunity. I would recommend that you have Indians on your commission who understand Indian problems and have Indians employed in regional offices who can contact adjacent reservations and refer them to the commission.

MORGEAU: For several years, we've tried to get the state and county to employ members of the tribe in highway maintenance after construction. We feel Indians should have this employment.

CLARK: Your remedy would be a Title VI inquiry directed to the Bureau of Public Roads within the Department of Commerce. Other than that, our commission would not have jurisdiction because they are state employees.

SHAW: The Neighborhood Youth Corps was set up, I understand, to help fight poverty. I've been a supervisor in Youth Corps and you said a kid with a high school diploma can't qualify. This has never been brought to my attention. The only thing we used for qualifying was parents' income. Why should a diploma disqualify them?

SEALY: That's a very good point. The fact a youth has a high school diploma does not automatically make him rich, but we have the specific aim of reaching the hardest of the hard core group. This includes the dropout, in much worse shape than a high school graduate, and those students who would become dropouts unless they have this financial assistance. In some cases we had to adjust the program, but the guidelines clearly spelled out that if a youth has a high school diploma there are other programs for him. We have a number of criteria with which to work and a diploma and income are not the only factors.

KINLEY: I thought that if a youth under 21 was going to college or vocational school, he wasn't eligible for any other program.

SEALY: We have two types of programs. We have the in-school and out-of-school types.

KINLEY: I didn't know there was a limit on grade. I didn't see anything about a 12th grade limitation. As long as they were under 22 and in school, it was O.K.

SEALY: This isn't a grade limitation, but if he's in school, he's eligible at those ages and if he's out of school, he's eligible at those ages.

CHAIRMAN: Mr. Lockhart chatted with me, about a question raised earlier. I wonder if you'd pose that question now, Mr. Lockhart?

LOCKHART: The question was in regard to State highway maintenance. Where there's a question, the responsible agency or Office of Federal Contracts Compliance will get a solution. If you'll get in touch with the agency, they'll be more than glad to get into the act and eliminate any appearance of discrimination.

CHAIRMAN: If anyone has further questions on Neighborhood Youth Corps, would you pose them please?

ATENCIO: We have NYC programs in New Mexico. We're allowed only 150 enrollees at present and you mentioned a reduction.

I understand there was a funds problem. This excuse is always given us. We have many children who do not meet requirements of MDTA or on-the-job training. What can we do to qualify them?

SEALY: That's a very good question. Guidelines for the Nelson Amendment programs are now being developed, so I can't help you there. I think, at this time you might talk to the Regional Director. He may have guidelines ready and be able to discuss it.

CORBETT: We had a meeting two weeks ago, Mr. Sealy, on this problem of 16 to 22 and age 45 up, and we'd like you to give consideration to those between 22 and 45. I think we put this in writing, but since you mention it, I call it to your attention.

SEALY: That's a very good point. Obviously, one determining factor will be the money we have to spend on programs, whether it reaches all these people or not.

MIERA: I have responsibility for minority group representation. I refer to Mr. Larsen's comments about Federal contractors and enforcing employment of minority groups. I'd like Mr. Larsen to explain what steps are being taken to have Department of Defense observe the Civil Rights Act.

LARSEN: You bring up a point I don't intend to back away from and am glad you brought out. Everybody in this room knows exactly what you're talking about. The program I represent was set up under authority of the Executive Order. My authority and jurisdiction extend to outside defense contractors, not to inside military installations. This points exactly to what I said. Where these problems exist, you better let the proper people know about it, so that somebody can take some kind of action!

BATES: Civil Service has a responsibility, to a certain extent, and each agency has EEO Service. An employee or anyone who feels there's discrimination can file an appeal or complaint with either the Equal Opportunity Officer of U. S. Civil Service Commission. If you don't want to file a personal complaint of discrimination, you can file a third-party type complaint. There is a procedure by which the agency or commission will investigate.

MIERA: In this particular case, your Commission did make an investigation. I think the general tender of the report was to the effect that while the operation proclaimed adherence to the Civil Rights Act, they weren't following it at supervisory level where discrimination existed.

BATES: When you have personal knowledge that Commission recommendations were not carried out, it would be proper for you to bring this again to the attention of agency officials or the Commission. Something should be worked out.

MIERA: I don't say the Civil Service Commission didn't do its job, I just think they were bucking a bigger, stronger agency.

BATES: I'd hate to think anyone could get by with defying the Commission's recommendation.

STEVENS: Each panel member has assured us that we can file grievances. People lack knowledge of what's involved once a grievance is filed. I'd like any panel member to give us some idea of what's involved, because I, personally, am very much discouraged with what's involved for the individual and the time involved in an average case.

CLARK: Let's suppose one of your people is working for a contractor who takes action unfavorable to him. Let's say it's a denial of promotion or perhaps a disciplinary layoff. If the employee believes it involves discrimination against him as an Indian, he has the right to file a charge with our Commission. He should file it within 90 days.

Now, in cases where we must defer to the State, it involves a delay of 60 days during which time the State Fair Employment Practices Commission, or whatever it's called, supports, attacks, or resolves the matter. At the end of that 60-day period, we'll ask if he's satisfied with what the State has done. If the party is not satisfied, we'll review what the State has done. We also have some 60 days in which to do this.

I'd like to add just a word here. Congress did not give cease and desist authority to the EEO Commission. There are many pressures for making an employer, labor union or employment agency do what it should have done in the first place.

ATENCIO: We have many people apply for government jobs and submit applications. Within their range, those employed have been denied promotional opportunities. The Indians, I'm sure most people will agree with me, do not know the meaning of discrimination as outlined in Title VI. Now, how do you recognize it and how do you enforce it if we don't know we're being discriminated against in that sense? Another question is what educational process is being carried on to educate those who employ Indians?

CLARK: This conference is an example of the type of educational program we're prepared to conduct. If, when you go back to your own tribes, you feel a need for more education, ask us to send someone to talk with you in your own council chambers and tell you just exactly what your rights are under the law. We will send people.

On the question of discrimination, if a man honestly feels he cannot understand why he wasn't promoted, if he knows he can do the work and has been doing it as part of his everyday job and he can't satisfy himself in his own mind that there was legitimate reason the employer turned down his request to be upgraded, I think he's entitled to conclude that it must be discrimination.

ATENCIO: I don't know if you're aware of the situation in New Mexico, but we must commute maybe 50 to 60 miles to find employment.

SILVA: Our contacts with Indians have been scarce. However, we welcome Indian groups because we'd appreciate speaking to your council. Our offices cover the state. We know there are problems, but we're not hearing from Indians.

SEALY: Training depends upon each agency's own circumstances, their budget, their training facilities and so forth. It may be that a particular establishment won't have facilities or the money for a training program of any great extent.

In a situation where you do have training facilities and opportunities for training and where only one group of people is given opportunity, then you have legitimate reason for filing a complaint of discrimination. If you can show that only Caucasians, for instance, are permitted to take training while Indians or other minorities are not permitted training even though they're just as qualified, then you should file a complaint. There are many factors involved in discrimination.

CHAIRMAN: The burden of proof is not necessarily on the person who feels discriminated against. Any person who has reason to believe he's being denied opportunity for advancement or employment should record the information to the best of his ability on which he'd base this complaint and submit it to the appropriate agency.

CLARK: There's one additional point: The EEO Commission has power to initiate a complaint where there's no aggrieved individual!

If your tribe as an organization feels there is discrimination against members, you cannot file a complaint as an organization, but you can file an ordinary letter. If what you state in that letter persuades one appointee that it has merit, it will be investigated.

RAMBLER: On our reservation we receive hardly any consideration when opportunities for government employment come up. The reason they give is that the Civil Service Commission handles it and that's about the end of it. These people should get jobs when jobs become available, but we can't do it because Civil Service has our hands tied.

We know there's a lack of jobs on the reservation and you're doing as much as you can to provide jobs, but it's not enough, because there are still 75 percent who need work! We must have industries.

There are two adverse conditions. A major one is the old folks, the traditionalists who are against industry, because they think it opens up the reservation. On the other hand, to provide work we must create industries on the reservation. When we make laws, we should include that a majority of the labor must be Indians. This is why we come to you. We don't know how to get industries, we don't know how to talk to them, we don't know how to induce what kind of industries, and so forth. This is where we need help and what we came here to find out.

CHAIRMAN: As leaders of American Indians, would you kindly ask us to bring resources to you? There are instances where we won't know how to do it. In many cases, we'll probably fail. Without your saying we want help, and without your asking the right people, there won't be very much accomplished.

We hope this isn't the last time tribal leaders say what's on their minds and that, if given information about how you might resolve some problems, you'll take whatever action is necessary. We will have lost the entire purpose of this conference if you go back to the reservations or the communities where your people live, and we don't hear from you anymore.

ST. JOHN: I don't believe this gentleman's question was understood or answered. I think it was how do Indian leaders train Indian people to recognize discrimination, so they can bring it to somebody's attention. Not many of these people understand what's meant by discrimination.

CHAIRMAN: I've used this expression before, and I'll use it now and let it go on the record. In certain communities, there is what's called "nigger work." This is the menial labor meted out to Negro applicants. Discrimination is any pattern of employment where people are not permitted to break down barriers and to move into nontraditional employment.

If there is such a thing as "Indian work," and that's the only kind of work Indians are permitted to do, that's discrimination!

I don't know if that clarifies it, but I'd suspect there's what's called "Indian work" around, and that most Indians are accepting it as their realm of employment.

CHARLO: Our problem isn't so much "Indian work." I suppose it exists, but I think it's a little more subtle than that. When we have contracts with different organizations they say they'll use 80 percent Indian labor but they add the catch phrase, "If they are qualified."

Now, what does qualified mean? How qualified must you be if you're on the green chain in a lumber mill? Not very, but it seems non-Indians are a bit more qualified than Indians!

CHAIRMAN: Can I make this suggestion? I'm pretty certain you'll find in a great many situations you need some kind of confrontation with whoever does the hiring. If you don't bring it to the attention of the firm, and if you can't confront them with the situation, you don't have a leg to stand on. Perhaps it's for appearance only, but without the confrontation, nothing is ever done. He'll assume you're accepting his hiring practices. There's a need for an Indian voice on or off the reservation. It must be clearly understood as a voice of unrest on the matter of unemployment among Indians.

ATENCIO: But how do employees go about filing claims when they don't really recognize whether they're discriminated against because of race, color or creed? We know of instances where opportunities came up specifically with Public Health and the Bureau of Indian Affairs. We have many Indians who've been employed for a long time and should be elevated. Do we have the right as tribal officials to go in there and file claims for employees who are afraid to do it on their own?

CHAIRMAN: You can encourage them to do it.

ATENCIO: We have been encouraging them!

SNAKI: I understood you to say that if the individual wanted to file a complaint but not give his name, he could file it with his tribal chairman who would take it from there. Is that right?

CLARK: Right. When you return to your communities and pass on the message we've tried to pass to you and the members of your tribes tell you about their experiences, we ask that you put down those experiences in a letter to the Equal Opportunity Employment Commission, and let us see what we can do for you.

Let us know what the specific problems are and we'll serve you by seeing that your communications are directed to the agency with authority and power to do something.

WHITEBIRD: When you file discrimination charges, you start a court action. You might as well not file if the defense is going to beat you. I call it "shady" discrimination in which the defendant has a loophole.

CHAIRMAN: This is the point I was trying to make earlier. I wish you wouldn't be concerned about whether or not you can prove it. Digging up the facts to determine whether or not you have a case is the responsibility of the agency looking into the matter. The point is, please file the complaint!

WHITE: Many times our people must prove themselves to be superior in a specific field to be considered eligible for a position. This has been found a number of times. I've been employed in the common labor market for 16 years. I've come up against this and had to out-produce and overproduce the man next to me to be considered equal in the position.

CHAIRMAN: Have you complained about this?

WHITE: Yes, I have. I work for Mr. Jackson here from the State Labor Board. We're working together on this, but we don't know how it will go. I can see why many people are questioning it at this time.

CHAIRMAN: You must deliberately, without wavering, case after case, present such matters. In this way, you build a voice.

Excerpted From: 2431

PANEL NO. 6

PROBLEMS RELATED TO HOUSING, TRANSPORTATION, AND COMMUNICATION

Chairman	Oscar Gjernes Acting Chief, Division of Manpower Services U. S. Department of Labor U. S. Employment Service Washington, D. C.
Recorder	Earle Costello Community Employment Development Coordinator Alaska State Employment Service Juneau, Alaska

Speaker: Bert Anderson
Architect, Department of Housing and Urban Development
Housing Assistance Administration

Agency Representatives

Lindsey Campbell	Office of Farm Labor Service Washington, D. C.
William R. Carmack	Assistant Commissioner Community Services Bureau of Indian Affairs Washington, D. C.
Harold Mahan	Regional Director Office of Farm Labor Service Kansas City, Missouri
Dr. James Wilson	Chief, Indian Division Office of Economic Opportunity Washington, D. C.

Other Participants

Percy Archambeau	Tribal Chairman Yankton Sioux Tribal Council Wagner, South Dakota
Herman E. Cameron	Chairman, Bay Mills Indian Community State Commission on Indian Affairs Brimley, Michigan
Robert Carlow	Housing Authority Ogallala Sioux Tribe Pine Ridge, South Dakota

Excerpted From
PANEL NO. 6 (Continued)

Other Participants

William R. Carmack	Assistant Commissioner Community Services Bureau of Indian Affairs Washington, D. C.
Frank Ducheneaux	Chairman, Cheyenne River Sioux Tribe Eagle Butte, South Dakota
(A Mr. Hall)	(No other identification available.)
Vernon Jackson	Representative of Confederated Tribes Warm Springs, Oregon
Overton James	Governor Chickasaw Nation Oklahoma City, Oklahoma
Fitz Lewis	Chickasaw Tribe Madill, Oklahoma
W. E. McIntosh ("Dode")	Principal Chief Creek Nation Tulsa, Oklahoma
Edwin Martin	President Stockbridge Munsee Bowler, Wisconsin
Domingo Montoya	Chairman All Indian Public Council Bernalillo, New Mexico
Mrs. Vynola Newkumet	Representative Caddo Tribe Norman, Oklahoma
William Omen	Council Representative Red Lake Band, Tribal Council Red Lake, Minnesota
Earl Boyd Pierce	Cherokee Nation Muskogee, Oklahoma
Benedict Quigno	Secretary Saginaw Chippewa Tribe of Michigan, and Michigan State Commission on Indian Affairs Mt. Pleasant, Michigan
Guy Quoetone	Kiowa Indian Tribe Carnegie, Oklahoma

Other Participants (Continued)

Edison Real Bird	Chairman Crow Tribal Council Crow Agency, Montana
Arthur C. Rolette	Chairman Absentee Shawnee Tribe of Oklahoma Shawnee, Oklahoma
Martin Sampson	Representative for Secretary-Treasurer Snoqualmie Tribe Tacoma, Washington
Henry W. Scott	Vice Chairman Sac & Fox Tribe of Oklahoma Cushing, Oklahoma
Wilfred Shaw	Chairman Pyramid Lake Tribal Council of Nixon, Nevada Wadsworth, Nevada
Artley Skenandore	Legislative Representative Great Lake (Wisc.) Inter Tribal Council West De Pere, Wisconsin
(A Mr. Smith)	(No other identification available.)
Dr. W. A. Soboleff	Alaskan Native Brotherhood Juneau, Alaska
Sam Yankee	Chairman Mille Lacs Reservation McGregor, Minnesota

CHAIRMAN: I think we'll first call on Mr. Anderson.

ANDERSON: The Housing Assistance Administration, formerly known as Public Housing Administration, provides Indian housing of two main types: conventional Low-rent and Mutual Help.

Low-rent is similar to that in non-Indian areas constructed by building contractors and operated as rental housing by local housing authorities. These houses are rented to families of low income at rents based on their incomes.

The Mutual Help program was devised to meet needs of families who could not even afford low-rent housing. The ownership provided in Mutual Help housing is a strong incentive for self-help in building and maintaining these homes. Under this plan, a group of participating Indians contribute their labor in the construction of the homes and earn what is known as "sweat equity." In addition, the tribe participants contribute the building sites and, when feasible, Indians provide building materials. The greater a contribution the sooner a house is owned by a participant. The equity amounts to 20 percent and the home is owned in about 17 years. Excluding fuel and electricity, monthly payments are about $7 to $10.

Mutual Help housing relies heavily on assistance from Bureau of Indian Affairs and Public Health Service. Our first effort to provide Mutual Help housing as well as employment was at Pine Ridge, South Dakota. Since that time, we've found new and very promising techniques and methods of providing housing and training at minimal costs in a very short time.

One rapid technique is known as the ready-cut house. There are several more and we've successfully incorporated these rapidly built houses into the Mutual Help program. The time required to build Mutual Help projects was a real problem, but we think we have the answer.

At Red Lake, Leech Lake and White Earth, OEO, MDTA, BIA, Public Health and HAA are completing 55 houses of highest quality and are training construction workers in the bargain. This program is expected to be duplicated elsewhere in the future. This project is being accomplished under the Nelson amendment. The vast red tape associated with government agencies is eliminated in this method.

Turn Key involves government purchase of a finished house from a developer for a predetermined price. Business committees often act as developers and local housing authorities purchase the house when completed.

We're presently entertaining the possibility of combining Mutual Help, Turn Key and training programs in various locations. By use of these methods and techniques, we're making inroads on the chief previous problem of high costs.

We want to provide housing in communities with futures and we're very aware of all we haven't reached. We're planning to reach them. The Department of Housing and Urban Development is involved in building for people and has abandoned the limited "bricks and mortar" approach. Plans for Indian reservations, long overdue, are on the way. This ties in with transportation and communication. We know the long distances, differences of language and how they affect communications. We also know about red tape which makes our job more difficult.

These comprehensive planning efforts will tie together the bits and pieces of redevelopment on a reservation into a meaningful whole.

I'd like to conclude by briefly recounting one particular, historical account of Indian manpower: a history that will inspire the young with an example of adaptability, survival, culture and singular Indian talent; the story of the Mohawks on high steel.

The Mohawks moved to the St. Lawrence River in 1700. They had difficulty making a living and, for a century and a half, entered the French fur trade as canoemen. When that trade disappeared, they went into timber work.

In 1886, the Dominion Bridge Company came to the reservation to build a bridge and, since Indian land was involved, they had to employ Indian labor. In doing so, they found Indians had a peculiar talent. They could walk on high steel without fear.

So, gradually, the Caughnawagas trained younger Indians. They worked on the Sioux Bridge in Michigan and used it as a training school. From the Sioux Bridge they went to New York in 1915 and worked on the Hell Gate Bridge. In 1926, they worked on several large buildings in New York. Now, they're skilled and accomplished construction workers.

CAMPBELL: Farm Labor Service, which I represent, has long been concerned with increasing employment for the Indian. We'd like to think we've always been responsive to employment problems of the Indian, but, like other Federal agencies, we realize there's still much to be done before we can rest.

Obviously, the problems of housing, transportation and communication are primary to discussion of Indian poverty and unemployment. Yet, they are precisely the same problems shared by nearly 3 million rural American families today.

We talk about the teeming ghettos of our metropolitan areas where families are crowded into substandard tenements, living in filth and squalor. Yet, in the last census, four out of five urban homes are in sound condition and with complete plumbing, but only slightly more than one of two rural dwellings meet this criteria.

Forty-four percent of the bad housing in the United States was in rural areas, but rural housing was only 30 percent of the total housing supply. In 1960, about one and one-half million rural families were living in houses in such dilapidated condition that the health, safety and well-being of the occupants were endangered. Another three and a half million rural families occupied dwellings deteriorating and in need of major repairs. Nearly half of all rural, white families live in bad housing. But, startlingly significant, eight out of nine Negroes and Indians live in rural squalor. At the bottom of the heap, probably the worst housing is occupied by 400,000 migrant farm workers.

The Office of Farm Labor Service is not in the housing business, but we're aware that good housing attracts good workers. Lack of financing is a major obstacle to the improvement of rural houses and construction of new rural dwellings. Since 1960, the Farmers Home Administration has handled loans for approximately 70,000 rural dwellings. During the same period, the Federal Housing Administration, primarily suburban oriented, insured loans for over one million dwelling units! Bad housing and poverty are closely associated and families tend to find better housing as their incomes rise.

OFLS is not financing housing, but we can't totally ignore the effect substandard housing has on attracting and retaining productive agricultural labor. We certainly aren't proud of the estimated 400,000 migrant workers who are forced to live in such conditions.

Last year, Farm Labor Service published, for the use of State agencies, a housing handbook designed as a guide to improved farm worker housing. We sincerely hope this handbook will provide a meaningful guide to the construction of more and adequate housing for rural workers.

Communication is also of special concern to FLS. I can think of no greater barrier to successful employment experiences than inability to understand. Many, if not most, of our abortive experiences in the area of farm labor involving Indian workers can be attributed to lack of communication. We've attempted to deal with this problem in two basic ways:

1. We educate the farm employer in good management relations.
2. We encourage development of local leadership among Indian workers.

In recent meetings, employers expressed genuine interest in developing and rewarding leadership potential among Indian workers. The increasing complexity and cost of food production, coupled with a decreasing supply of agricultural labor, has caused growers and food producers to reassess old attitudes towards workers. I hope you'll come up with pertinent, pointed questions we can carry back and translate into action; that we find solutions, not just go home and say, "It was a nice conference; we really enjoyed ourselves."

MAHAN: I'll raise a couple of questions concerning communications which we've found to be extremely poor on reservations. We've found two things. One is a poor telephone system on reservations in our region. Secondly, since all of you have gone to white man's school, you can't even read your own smoke signals any more. We can't get out the word except by a long, involved process of hiring many people with cars to run up and down the road and knock on doors. This takes a long time.

The question I'd like to raise is, how can we improve communication systems on reservations? We talked about communication between employers and workers. If you can't get to the workers in the first place because you don't have communications, your problem is solved because, then, you won't need communication! We even lack the old, primitive party line strung on the fence posts on some reservations.

The concept of this conference, I thought, wasn't that a lot of people would tell us what they could do or were doing. Somewhere along the line, we need to find out from you people what you need, what the problems are and what you think should be done.

I know very little about housing. I have little to contribute. A friend here said he didn't need a house. He had a teepee. I thought maybe someone would offer to build a better teepee for him.

DR. WILSON: I don't have a solution. I'm going to refer to some Indians. What did you do about it, Frank? Didn't you buy the telephone company?

DUCHENEAUX: We have a franchise in two counties and an exchange in three. The way to solve that problem is to get industry in, so they have money to buy a system.

DR. WILSON: That's one way. Another way, of course, is to put a stopper in the hole that allows a brain drain from reservations. We're hoping that Community Action will provide opportunities to return trained people to the reservation, so we have people available who are understanding and knowledgeable of the local situation. I want to highlight something that came to my attention recently.

OEO is not primarily concerned with housing, but we've gotten into it while watching many Federal programs flap around in the water wondering "Which way's the beach?", and seeing tribes in the same fix. We hear of local housing authorities having difficulty in not knowing who to turn to, then turning to everyone and getting different advice. The result is mass confusion and no housing.

I did some research during the Christmas holidays and found some interesting things. I was able to put them together in a graphic illustration that more clearly highlights the relationship between housing, income, education, transportation and communication than anything I've ever seen.

There are two columns here (indicating). You'll notice several cross lines. Imagine that half-way up the columns is a guide or bench mark showing the median. Half of 75,000 Indian families have an income above this line and half have an income below it. Then quarter these columns. The lower quarter represents an average income for those people who are welfare recipients. In the top quarter are those people who surpass the poverty index of $3,000 per year income for a family of four.

In this column, the homes below the bench mark are those that need replacement because they're beyond repair. The bottom quarter are considered beyond repair, unsafe and should not be lived in. The next 25 percent are those that need replacement but the residents can get by, by stuffing pillows in windows, or nailing up cardboard or something. Above that half-way mark up to the 75 percent line, you find 25 percent of the homes that are repairable. Above the 75 percent line is adequate housing. That top 25 percent relates almost exactly within one percent of the level of income!

If you use the same lines on this third column, you find the same thing about levels of education. It is related to income. Income, we know, is related to housing and housing, income and education are all related to transportation.

Let me run through some very limited statistics you may find interesting. The national average of education is 11.9 years of school. For Indians, it's approximately 8.3 years. In terms of median income it's $1,900 per family. When you consider the size of an average Indian family at 5.4 persons, you can see it is very, very low on a per capita basis. The median income for Indians is approximately half that of other rural families.

The point is that we must recognize "where we are." I've been to many conferences. Matter of fact, I'm becoming known as a "Conference Indian." I've picked up so much information from speakers I don't have to go home and study. This does _no_ good, unless I get back where the work is done.

I hope we recognize this when we attempt to solve the problem rather than just discuss it for another two or three years.

DR. CARMACK: I'd like to say a word about communication and try to relate it to the housing problem. I have figures the Bureau of Indian Affairs has been using to describe the situation on Indian housing. I doubt anyone has figures they'll fight and die for, because they're all estimates. When you discuss housing, you're talking about standards. Such phrases as adequate or suitable for repair, fit to live in or unfit to live in, are very difficult definitions. Between one agency and another, there are differences as to what is suitable for repair and totally unfit for human habitation. The figures I have are rough, but show 57,000 Indians inadequately housed. As to how many are suitable for repair, the answer we got was that only 25 percent can be repaired.

Strange as it seems, the housing problem in Indian country is a communication problem rather than a money problem. I know of no need, except possibly jobs, that is greater on reservations and in Indian communities than housing. Yet, we seem to have enormous difficulty making inroads. The Federal government invests large sums of money in housing, but we don't receive a proportionate share for Indian housing. The problem is not that there isn't money, but that communication lines are so hopelessly clogged we can't seem to expedite programs we already have authority for.

I want to cite a bit of communication theory. A man who lived 4,000 years ago in Egypt said a petitioner would rather have his petition fully heard and denied than simply accepted. He was saying that we don't really listen. We just sit quietly waiting to say something. Aristotle said the character a listener believes a speaker has determines whether he listens.

The basis for effective communication is not in the area of techniques at all, but in mutual respect. If we don't have mutual respect and confidence, we won't have communication. Consider, for example, our efforts to negotiate an acceptable truce in Vietnam and our efforts to understand and be understood by the Communist Block. It isn't that we don't have people who speak Vietnamese or Russian, but that we don't have mutual confidence.

I think this relates very directly to Indian housing problems and relationship with Federal government. Everyone, because of his values, circumstances, culture and background, has a different kind of approach.

The Housing Planning Program is intended to provide technical assistance through housing officers in the formation of housing authorities, paperwork, presentation of proposals and so on. The construction superintendent, in this same division, is supposed to provide tribal groups with technical know-how and supervision in the construction phase of these houses.

If you spend one million dollars a year on new housing for the indigent, you can build perhaps 100 houses. I calculated that if this program was used as the basic solution for the Indian housing program and if we could build a perfect house that never needed repair and spent all our money on the program, we could solve the Indian housing problem in only 600 years!

There's a study indicating that 25 percent of the meaning of a message is lost at every level of transmission. If that's true, it's a wonder we all got here this morning. We need to worry less about who gets credit and more about how many houses get built. But by the time an agreement is made and then amended in the various offices concerned, we sort of "half" understand what's to be done by whom.

I know of no greater need among Indians than housing. It's the key to better health, to better use of education and has an enormous place to play in a child's attitude toward school and study. I know it's the key to industrial development. There are 80 housing authorities in Indian country and they wouldn't be organized if they didn't want housing. There is a need, a market and programs. There should be a way to marry these interests.

CHAIRMAN: Yesterday, a group talked of 700 jobs now open on the Navajo Reservation, but no place for people to live. This brings us to the problem we're discussing.

PIERCE: Bill has just told the truth. Practically all our trouble has resulted from a communications breakdown. Before the outbreak of the Civil War, you remember, a few bushwhackers from Missouri drifted into our Indian territory in Oklahoma. The Cherokee Nation had about two-fifths of its people devoted to the Southern cause, and three-fifths in the Union Army. The Cherokee Nation fought its own Civil War. The bushwhackers, though, brought it home to us. The Cherokees feel that the Indians of Oklahoma have been bushwhacked.

We've never been able to understand why Federally recognized Indian groups in Oklahoma were not permitted in the beginning of the poverty program to sponsor communication programs. Someone bushwhacked the Oklahoma tribes. They did it without consultation with our tribes. We woke up one morning and the Bureau of Indian Affairs, our guardian and protector, had chains around its hands.

Over 10,000 Cherokees are practically destitute and homeless. It is not a thing of their own making. It is a statehood, Dr. Wilson. Before, we didn't have a single impoverished person. We didn't have a single illiterate over 6 years of age. Now, 60 years of policies by government have resulted in our needing help from the American people. We need the help of the Bureau of Indian Affairs. We want the responsible leaders of our tribes to be allowed to come up with programs in the communication field and bring assistance directly to our people.

Improve the economic outlook. Put some bread and butter on the Indians' table. Improve the housing situation--it is intolerable in the hills of eastern Oklahoma. We want the image changed in those hills and we think Congress intended it to be changed.

DR. WILSON: In 1964, when legislation was being considered for the Economic Opportunity Act, a number of task forces were established. One was to survey poverty conditions of the Indians. I don't know how many members were on it. Like other task forces--and Mr. Pierce referred directly to the recommendations of such a group in his last comment--they traveled around the country and, after visiting a number of reservations, met in Washington for four days and drafted their recommendations.

They said that within the Office of Economic Opportunity there should be established an Indian Desk but there was no indication of how many people they were talking about. I don't know whether they intended it to be manned by a single person, by an army, or by how many.

They went further and said restrictions should limit activities of the Indian Desk to Federal Indian Reservations. As I understand it, there are no Federal Indian Reservations in Oklahoma. This is one of the problems. However, the Act said all American citizens may participate if their condition can be described as one of poverty.

For the past one and one-half years, we've attempted to negotiate Congressional extension of the same privileges available to Federal Reservations. I remind you we've attempted to do what we can. We recognized, and it's been pointed out to us many times, that these people feel bushwhacked and, I think, rightly so! Once we recognize the problem, it's our business to do something to solve it.

McINTOSH: Nineteen months ago, the Creek tribe, with approval of the Creek Indian Council of 52 members, met at the capitol of the Creek Nation and endorsed the necessary resolution for the Creek tribe to participate in a housing program. We filled out the voluminous paper work. We fired it into Fort Worth. Fort Worth came to the Creek Nation. We went to Fort Worth. Fort Worth came back to the Creek Nation. Fort Worth said, "Washington is holding up the Creek housing." Washington said, "Get Fort Worth on the ball." Nineteen months ago! There hasn't been a nail driven! There hasn't been a board cut! What is the matter? (Applause.)

SKENANDORE: Our conference is certainly bringing out the entire history of the Oklahoma Indian.

I'm Project Director for two housing programs in Wisconsin. We're in construction on one and the other is in initial occupancy. I've been doing the paper work involved since 1963, so this is a long process. Isn't there a way to simplify or reduce the criteria involved in processing an approval to final accomplishment of housing? As we said many times, if we'd built the houses with paper, we'd have had a lot more houses. I think this is nearly universal in all governmental programs. Each bureau in government has a particular process of its own.

I don't think coordination should be left to the reservation. It should be done at the Washington level, to reduce it to one agency, so we can accomplish something without dealing with all these "alphabet" agencies. I feel I've gained a great deal of satisfaction and knowledge in wading through it and in now having housing in progress.

I know that some tribal people aren't salaried. I worked for charity for three years in setting up the process. I can sympathize with a lot of tribes, particularly in my own State of Wisconsin, when they have no funding, no area resource people to work with and no educational leadership. We should simplify.

CAMERON: I've been Chairman of Bay Port community, a reservation in Michigan. On November 29, 1967, five years will have passed since we started action to get housing for our people. We haven't yet driven a nail!

However, we've endeavored to exercise patience, knowing there are certain technicalities to be overcome and various and sundry items to be considered for the project. The patience of Indians who do not have such understanding is not endless.

Why cannot these things be reconciled at a high level? We seem to have recognized the problem! I can't see why we're hindered in trying to improve the well-being of our people! We can be justifiably critical of BIA, but are we to continue to take this, so to speak, or are we to speak up?

We're on a first-name basis with our BIA people. They come in, extend the glad hand and we, of course, accordingly respond. But those kind of gestures are not getting us anywhere. "Hello, Joe; how are you?" doesn't improve our houses one bit.

As I listened here, I thought, "If they do those things, we have nothing to worry about. We can go home this afternoon." You recognize the problems, so let's solve some of them! (Applause.)

DR. WILSON: Sometime ago, a super-secret task force on Indian affairs met in Washington. I made a recommendation to them that I'd like this group to consider. Mr. Skenandore made this point clear, in talking about "alphabet" agencies. There are so many now, you must almost carry a directory to know who represents what.

But while we're making "alphabet" agencies these days, why not a new one called "Office of Indian Programs Coordination," where everything concerning Indian affairs could be coordinated? An agency, primarily staffed by Indians with knowledge of the reservation way of life. You would make direct contact with them and, hopefully, get something done.

An example is the Red Lake project in Minnesota! On that housing project, we're working with BIA, U.S. Public Health Service, HAA, MDTA, the State Employment Service and trade unions. If you don't think it's a monumental task trying to keep track of what's going on, then ask someone from Minnesota.

I would suggest again that the group consider making a very strong recommendation for an Office of Program Coordination. (Applause.)

PIERCE: Let me thank you and Mrs. McGuire, because I understand our housing program has been on her desk. We want to thank the Labor Department and the head of Neighborhood Youth Corps which brought $1,025,000 to the Cherokee tribe. Ninety-five percent of that money is in the hands of high schoolers. There are some success stories, gentlemen! We're happy, but we're not contented!

SKENANDORE: Are we to assume that we can report to our respective communities that Mutual Help housing is in full progress and various obstacles are being removed?

ANDERSON: Yes, you can say that. It would be accurate.

SKENANDORE: I feel we've gone the full route in waiting for action and I can now go home and say this is going to be expedited? I can say that?

ANDERSON: You can say that.

LEWIS: In my Nation, consisting of 11 counties of the Old Chickasaw Nation, there are about 5,000 Chickasaws who look to their housing authority, constituted about 18 months ago, but which hasn't stuck a spade in the ground or nailed a board. In the very near future, I want to report why we haven't been able to move.

CARLOW: I'm a member of our housing authority. Due to a few poor selections at Pine Ridge, we've all been penalized and criticized by the Housing Administration in

Chicago. We're denied more housing and won't get any unless we pick up back rent from all delinquents. It's impossible for us to collect rent three years old.

Something must be done so we can go home and tell the people we're to get more housing. The Self-Help program is out, too. The architect cost $39,000 and it was not refunded to us for another program. They should have cut him off, instead of us.

Mr. Anderson, must we collect all that back rent, some of it three years old? It's impossible. We've collected $14,000 in back rent since July and it's impossible to collect more.

ANDERSON: If we build rental housing, we must collect rents. It's not that we don't want to go on with the program. We know there's a need and we want to do something about it, but our hands are tied. Perhaps something can be worked out. I don't think you should suffer for the rest of eternity because a mistake was made. It's not going to be easy and it will take cooperation on your part and help from us.

CARLOW: We have over 200 applications for housing. We have a new factory that will employ 100 people and another that will employ more than 100, but the workers would have no place to live! They'd have to drive to and from the country and it's impossible when the weather's bad. Still, they want people who don't miss work.

ANDERSON: In many respects, Mutual Help housing is far better for reservations than rental housing simply because it involves home ownership.

I'm one person in Housing Assistance Administration and the only person working on the Indian program. I do what I can and, if you contact me in Washington, I'll find out what's possible.

REAL BIRD: We have a problem, but no ideas about how to overcome it. Indian tribes across the country, on numerous occasions, lack adequate or matching funds required by housing authorities like a credit requirement. Our people are unable to meet these requirements.

All these different agencies cooperate in providing housing for Indians, each contributing their specialty, but we don't care *who* gets the credit. We want to overcome this situation and today is an ideal time to make recommendations.

There are Housing Authority area offices, but the specialists never come to the respective reservations to witness these problems or disclose information.

QUOETONE: How do Oklahoma Indians have a problem in housing?

In Public Law 89136, regarding eligibility under Section 401, these additional Indian-owned lands, tribal trust property, used to be our reservation, but it's open now and we have an allotment. We want housing repairs. They said it can't be done. Some Indians want their children or grandchildren housed on their allotment. That's a problem.

ANDERSON: It says, "those additional Federal or State Indian reservations or trusts, are restricted, owned land areas." This sounds like legal jargon to me. I don't think I'm able to answer. Public Law 89136, "those additional Indian-owned lands or trust property reservations, No. 413," cannot take advantage of laws written. It needs formal interpretation by the Secretary of Commerce on how Oklahoma can take advantage of it. If it's not possible, the law must be changed.

MARTIN: I'd like Dr. Wilson's suggestion on coordinating some of these offices in Washington. When we have a training-housing program with four different agencies to work with, we must put up money for the material ourselves. We must hire construction workers at a very high salary, which is taken out of our material money. Why do they set such high standards that we must hire architects? It means high cost for our housing. We've had a housing authority for three years and we're still working on housing, but we're not getting anywhere; just papers and papers. I'll have to move out of my house if I get any more papers!

SMITH: We're losing their respect simply because we start a package program, and inform the Indians we're going to do certain things in the way of assistance. Then a bottleneck, somewhere, makes the Indian wait for assistance. I'm wondering if consideration should be given to preplanning before presenting it to a field officer so he won't be in conflict with his own people.

SCOTT: Indians ask many, many things. We can't hardly answer them, but still we must assist them. These programs should be brought to the community and have Indians work directly with Indians.

ARCHAMBEAU: How will the adequate Housing project be available to all our people?

ANDERSON: I don't know that it will. Adequate housing units are like a very small house built as a demonstration, to get people into some kind of shelter, and are very minimal.

JAMES: I move this entire group go on record, favoring Dr. Wilson's and Mr. Real Bird's program, that an agency be formed to coordinate all Federal programs, so we can expedite housing for all Indian tribes of the United States.

VOICE: Second the motion.

CHAIRMAN: Any discussion? Ready for the question. Those in favor say, "AYE." (Aye. Unanimous)

This group is on record, supporting recommendations in the proceedings of this conference.

QUIGNO: The purpose of this conference is to bring together Indians and representatives of various agencies, concerned with problems and needs of the American Indian for a critical discussion of programs.

It is hoped the discussion will serve as a basis for participating agencies for planning improvement or development of programs. We want to cite the problem of small communities not serviced by present agencies.

We have identified the problem and are making recommendation that the Bureau of Indian Affairs should be assigned the Indian Housing Program. Bureau personnel would understand our situation better. Machinery already exists for a solution to our housing needs. Does this need to be studied or should it just be implemented?

Communication, if this means exchanging of information, is a real problem. A small group cannot get information. It must be taken to them. Learning of programs by accident is not good communications. Agencies service should be common knowledge, and programming, once requested, should be easier to acquire. Efforts of various groups developing successful programs should be routed to a central clearing house for discussion of up-to-date knowledge.

SHAW: We've just completed a Mutual Help housing project and, in regard to a BIA Housing Administration, they know nothing about construction.

On our project, we were told participants would receive full credit for hours worked on Mutual Help homes. After completion of the project, participants were given the lease agreements to sign. It was then stated that full credit on equity would be only 580 hours. I questioned the housing representative on how long he knew this information to be final. He said, "Well, about a year and a half." He didn't relate this to us until completion of the project. The house plans did not include certain items, such as floor tile and other things a completed home should have. There was just a bare concrete floor. When we went to PHA for additional monies for floor coverings we had no backing from BIA. We should have more cooperation.

CARMACK: The question has reference to the housing officer, and I made a note and will look into the matter. I don't know how confusion about the nature of the equity occurred. The trouble arises, in part, in that we're attempting to assist administration of a program that, as you point out, we're not trained to do.

SHAW: I would like to add just one bit. Our participants averaged around 2,000 hours and the lease amount was around 800 hours. When given credit for only 580 hours, you can see what they thought.

ANDERSON: It might be advantageous if some Indian association could act as clearing house and collect a list of Indian towns in the construction field alone, and forward it to the government. If there's good Indian supervisors available and unemployed, why can't they be used? Unless somebody collects it in one package and sends it to us, we can't move.

OMEN: The Red Lake housing program was set up as a Home Building-Training Program. Our boys get training in all phases of construction and have the blessings of the trade unions. After completion of training, the union steps in, looks over what they've done and the boys can join whatever union they've trained for. They pick up jobs off reservation or anywhere. We're quite proud of it.

SAMPSON: People living outside the reservation also need housing. Put us on record as asking to be included in housing projects. Give us money and materials and, by golly, we'll build houses!

MONTOIA: Indians go to a housing authority, wander around, are told this and that and end up with nothing.

ROLETTE: About a year ago, we organized a housing effort. They've been meeting every month, but one committee's term is up already! We replaced them, but still have the same trouble of too much delay! They sent me here to get encouragement for us. When I go back home, I'll tell them what you men have said.

SKENANDORE: I'd like to know if programs are now anticipated aimed at constructing community-type buildings?

ANDERSON: Normally, in the Indian housing programs, community buildings are not provided as housing. Under very special cases perhaps, but normally we don't.

CHAIRMAN: Some things I'm going to say, you may not like, but I want to tell you some facts of life about America today as they concern jobs.

Jobs are not in rural America, but in metropolitan America. It's true of a great many rural communities, not necessarily reservations. Rural America of the horse and buggy days is dying. There are, no longer, the number of farmers doing business in these little towns, so little towns are dying and people go where there are jobs. You need to think about problems of housing and transportation as they relate to job opportunities for Indians off reservations.

There are a million small communities in this country which think some great industry will come in and save them from oblivion, but it won't happen! There isn't enough industry to go around and, as a result, areas won't have industries and jobs where people now are. It's a plain fact of life whether we like it or not. It's a fact you should discuss on your reservation. Consider problems that may arise with transportation, with the kind of housing and programs necessary to keep them on the job, adequately housed, and happy.

CARMACK: The Bureau, if we're funded at all next year, would like very much to begin an urban home ownership option for Indian people. There should be options in the employment system. We're trying to design one to assist an individual with not just transportation, counseling and subsistence until a first pay check but also with down payment on a home, because that might have a great deal to do with a person's attitude toward his new life. The small community and the Indian reservation are both rural, but the youth of the reservation have not left. What killed most little towns you and I came from was young people leaving. Half the Indian people are below 17 today, a young and expanding population, though still rural.

MRS. NEWKUMET: As this pertains to the approximately 64 tribes of Indians in Oklahoma, what avenues do Indians in Oklahoma City have? Urban Renewal?

ANDERSON: If they live in the city they have normal public housing available to them just as any non-Indian would. Nevertheless, we don't have Mutual Help housing in cities and Mutual Help is, in my estimation, a better deal.

YANKEE: I've been chipping away for my people for a number of years now. I'm going on 70 and we still don't have adequate housing on our reservation. Years ago, my reservation was wiped out. They moved the reservation in 1901, but some people didn't go. They stayed at Malox Lake and are what they now call "Unmovable Malox Lake Indians." In 1921, they passed an act to house people who didn't move.

We have about 35 houses under a grant. We still need housing. I don't know how we're going to get it. You must pay to live in one of those houses and my people are not all employed. Johnson's Great Society came into the picture and very few are on relief. It is a good program. It's doing a lot of good for my reservation and I hope they keep it up.

SOBOLEFF: I believe the Federal Government is interested in the total man, the whole man as an individual, and interested in our housing and employment. But I think my friend brought out something to be considered very seriously. We should be concerned about the social life of the American Indian as well. I notice various ones belong to very distinguished lodges and clubs. I think, by and large, most Indians need a reason, when not admitted, and this is where a reasonable community structure should be included in our housing program. It's well to have adequate housing for our people, but they need a place where they can develop their social life. They need this "getting together" that every individual of any race or nation needs, such as in a community hall.

It's my recommendation that included in this program would be a social building or community hall, one we can be proud of. I'm sure this would add to the well-being of the American Indian.

JACKSON: One thing I would say to you gentlemen. It's all right if you want to let your towns die, but we're not going to let our reservations die. They are what we have, want and will develop.

I think there should be high level meetings once in a while, between Weaver, Udall, Wirtz, and fellows who make these decisions. How informed are they on Indian problems? It looks like they could at least spend one hour a month in top-level meetings, talking about Indian problems, and informing themselves.

Excerpted From:

PANEL NO. 7

THE IMPORTANCE OF COOPERATION IN PROVIDING SERVICES TO INDIANS

Chairman	Frank E. Johnson Regional Administrator (Region IX) Bureau of Employment Security U. S. Department of Labor Denver, Colorado
Recorder	Walter Rapp Chief of Operations Oklahoma State Employment Service Oklahoma City, Oklahoma

"The Tri-State Agreement"
Presented by: Milton Graf, of
The Arizona State Employment Service

Agency Representatives

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CHAIRMAN: I think the reputation of our panel indicates the importance of our objective. We will begin with Mr. Milton Graf's statement on the Tri-State Agreement.

GRAF: The Tri-State Agreement was between the Navajo tribe, U.S. Public Health Service, Bureau of Indian Affairs and Employment Services of Utah, New Mexico and Arizona.

To better illustrate its development, use and potential, I'd like to present some details.

The agreement resulted from a meeting to extend specific guidelines for cooperation and coordination among all these parties involved in manpower services to Navajos. In 1951, an agreement was drawn between the Bureau of Indian Affairs and Bureau of Employment Security. In 1955, this was revised as a memorandum of understanding. It stated explicitly, and I quote, "All placement services and facilities, available to state and local employment, be made available, as feasible, to all Indians on reservations or immediately adjacent thereto, and who are actively seeking employment."

The Navajo Reservation, as you know, covers tremendous areas of Utah, Arizona and New Mexico. Surveys indicate there are 65,000 Navajos in Arizona, about 35,000 in New Mexico and 3,000 to 4,000 in Arizona. These are general figures.

In subsequent years, development of new training programs and industry on the reservation accelerated use of Indians. Acceleration became greater after termination of the Braceros program.

One shortcoming of the original agreement was that the tribe hadn't been included in the agreement on services. Utah which has Navajo land and tribes was not included and this caused a problem. In mid '65, the need became imperative, chiefly due to accelerated agricultural activity. Stresses and strains have required we work out some arrangement for a cooperative approach to problems that concerned all.

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A tentative 6-party understanding was reached, early in 1965. Some of you were at the Phoenix conference in April 1965. This conference was important for two reasons:

1. It served as a final forum, an opportunity to ratify the Tri-State Agreement.
2. A problem came up at this conference about, "What is the actual labor force on the Navajo Reservation?"

Was it the total population of 108,000? However, no figures were available at all on skills, kind of available work force or distribution of the work force. We have a labor force utilization survey going on now. ONEO is supplying the manpower for enumeration and other technical and professional people and BIA is interpreting the information and publishing it. We hope to have a document useful to industry in considering the Navajo Reservation as a plant site.

The agreement was also useful, later in 1966, when ONEO developed a program of assistance for agricultural workers. Development of this agreement produced better relationships between the various parties involved. They all got to know each other better. This is a copy of the agreement to improve manpower service to Navajo tribes (indicating). This is the sole purpose. It cites responsibilities of each participant.

Under terms of this agreement, the Navajo Tribal Council, BIA, New Mexico and Arizona have joint responsibility in the purposes.

"All agencies will:

1. Keep each other informed on development of activities covered by this agreement.
2. Encourage development of local working arrangements and operating procedures to implement provisions of this agreement.
3. Permit utilization of available facilities, reciprocally when necessary, to carry out responsibilities within respective spheres of activity.

4. The signatories agree this document shall be reviewed yearly. Changes or modifications required will be by mutual consent of Navajo Tribal Council, BIA, Public Health Service and the State Employment Services of New Mexico, Utah and Arizona."

I hope discussion of this agreement, and the agreement itself, produced the kind of relationships now being carried out in the labor force utilization survey. If it's as professional and thorough as we expect, it will be a working document for years to come.

FLETCHER: We've heard estimates on Indian unemployment from 40 percent up to 80 percent. This indicates we need the type of information you're developing in Arizona. Who is participating in your survey, how is it being financed and carried out?

GRAF: Originally estimates for the total labor survey ran pretty close to $100,000. This includes hiring enumerators, various materials, transportation and supervision that may be required, and this is where it ran up on the rocks. There was some delay. As the survey was about to disintegrate, we found that the cooperation paid off. ONEO, in a conference at Gallup, New Mexico, suggested that their community workers could be diverted for a period of time as enumerators. This was very close to what we needed because they had 100 community workers and about 100 enumerators were needed.

There were other costs involved and Employment Security approved a budget of $14,000 for the clerical, editing and publishing costs. The Bureau of Vital Statistics is an integral part. They must roster all Indians on the reservations and you need this roster to make a valid sample.

KATT: What follow-up do you have for hiring and what kind of office procedure is set up? How do you carry on from there?

GRAF: The supervisor is a research economist. Others, of a professional nature, have composed a questionnaire which develops necessary information. There are enough questions to develop information the Bureau and tribe both want in other areas.

After the questionnaire is completed it will be analyzed and this is where the information will achieve greatest value.

I presume this will become official information. If it isn't, I'll be highly disappointed.

MIERA: I was told that HEW and BIA contributed $10,000 each, that the survey was estimated to cost $30,000, and you mentioned $14,000 as a total. Did BIA and HEW get in on it?

GRAF: Yes, $10,000 was contributed by those two parties. The $14,000 was for Employment Service's responsibilities in the survey. ONEO's 100 people probably meant $65,000 worth of time.

KNODEL: From experiences I've had, lack of information is a serious road block to economically developing an area. I have personal experience with rather large industries which have been toying with the idea of setting up business in the "Four Corners" area. One of the first things they want to know is what you have to offer. What is the manpower situation? What is the skill distribution? What is the education level? Up to now, this is a card we haven't had. In many cases, we've been losers at this game of economic development due to lack of information. This manpower data, in my judgment, is very vital to economic development.

BECHTOLD: We consider our function in the manpower field as cement in building a wall. Most agencies have definite functions they perform to establish a manpower program. We consider ourselves as filling the small space where one agency's obligation ends and another agency's obligation starts. Transporting trainees and other functions that can't be performed by some agencies, we see as our obligation.

MUDD: We've been providing vocational education service for many years. We're ready to help in any way we possible can. We have manpower programs in several locations in the seven-state area.

KATT: We're very interested in initiating more vocational training programs. Could you tell us what the tie-up is and how these channels work? Do we work through Indian Affairs in Washington?

MUDD: I've been telling people for five years, but they don't listen very well and I'll be glad to tell you again!

Any program is only as good as the local level. Washington can sit back and do whatever they want and so can the regional and State. But you'll have only as acknowledgeable a program as you folks isolate and do something about. Any time you get into difficulty, the problem is poor communications.

KATT: We're concerned about funding. How much money would be available under the present set up? Are you in good shape? Can we get money?

MUDD: This is something that irritates me a little bit. We don't have rubber wheelbarrows with rubber tires to bring it to you! When there is money from Federal government, there will be strings attached. We have found that if you get a good show on the local level, you can get money. It's time consuming. Everyone wants to coordinate, but no one wants to coordinate everyone else!

I say very sincerely you should get a program first and don't worry about funding. Get a program that encompasses everything. The key, now, is multiple funding, and it can be done. I wouldn't worry about money. I'd design a program to take care of everyone. In manpower, all we can do is train. We can't buy glasses or fix feet, but other agencies can. To tell you how much we have -- I don't like to do that!

KATT: This is what we need to know. This is a matter for discussion. It's relevant to the case here. We do have a particular program. We must reach certain titles for certain things and it gets confusing. We can come up with something, but we must go to too many places to get it rolling. I have a manpower program now that is "my baby". You've given me something to work with.

QUIGNO: In yesterday's panel, I took notes. I won't quote the gentleman's name, but he said, "You won't get all the money you need. You must fight for your money. Make use of what you get. You must have help to coordinate the program, but you won't get the kind of money you need."

Is this communication?

CHAIRMAN: Panel #6 relates to housing, transportation and communications. Ours is coordination and cooperation of various agencies.

QUIGNO: I guess I'm in the wrong pew.

CHAIRMAN: Your point is important whether we're talking about specialized fields or others.

QUIGNO: Aids are available, but how to get them is not easy. We come to many conferences and learn many things, but the Indians at home can't make the changes resulting from the conferences.

CHAIRMAN: Whether it is Saginaw, Michigan, or some spot in Montana, we'll have the common problem you're identifying.

WORLEY: Money is scarce and you must fight for it, but I think Mr. Quigno referred to a point intended to be the same as Kelly Mudd's. You should have a program and then start your fight. It's pretty useless otherwise, because everyone would like $40,000 for "this," but no one quite knows what "this" is.

CLAIR: Primarily I came to talk about Neighborhood Youth Corps. NYC has a great number of projects. We're now at a point where we can begin to think about coordination. We have documented proof through our sponsors on what they need. The question now is what amount of cooperation can we get in setting up programs to develop manpower for this country?

CHAIRMAN: The Civil Service Commission has quite a role in coordinating federal agencies and I notice there's a new term; it's MUST, M-U-S-T.

HART: MUST means Maximum Utilization of Skills and Training. Its application is a spreading out of highly skilled people to take in people with lower attainments at the bottom. The government is very much concerned with coordinating efforts in developing people for satisfactory performance in a job.

With 2-1/2 million employees, the government is the largest single employer. MUST is one of many, many tools we're exploring. We're reviewing the qualification requirements of federal positions necessary to recruiting people at the minimum entry level. Somewhere in Federal employment is practically every skill and occupation you could find in private employment.

WALKER: If the government is really serious about helping us as tribes, could you not help us develop our own people? Could you not help us in the education field, training our own people to take over teaching positions? We can do a better job.

We talk to agencies which have trouble staffing for our areas. We have many people who could be doing this work. We have many people in aide positions who'll be doing that work for a long time because there are no opportunities to develop.

HART: One thing we in Federal government tend to do is generalize about people. With an occupation we're dealing with one fellow and one objective.

KATT: What we need is an air-tight program to develop the individual from Head Start straight through. He'd be ready when he was through.

MITCHELL: The Bureau of Apprenticeship and Training is a division of Manpower Administration. There are many avenues of entrance into these programs; preapprenticeship, vestibule training, vocational education centers. We think we've been very effective. We haven't reached as many people as we'd hoped to. There are in excess of 60 programs of on-the-job training involving Indians.

WALKER: We talk about individuals, but there's a great deal of strength in tribal groups. We've helped develop countries all over the world, but when we think of Indian reservations in this country, we sort of want everybody in the main stream and don't try to strengthen the tribe.

MITCHELL: By getting your own contract, your tribal group would be responsible. You'd operate it and develop your own teachers. There are funds available, but it will take assistance in developing a package proposal. There are funds available for good programs.

In this Tri-state Agreement, what purpose is going to be made of the results of this survey? Are you going to establish training programs to meet a need or are you going to establish training programs to assist industry that indicates an interest? If this is true, representatives of the Bureau are definitely interested and, I think, should be brought into this. Our national office should be advised of the results.

HART: We've finished a study of Federal employment that might interest you. We concentrated on the seven states in which the heaviest Indian population resides; Arizona, California, Montana, New Mexico, North Carolina, Oklahoma and South Dakota. Two-thirds of the Indian population resides in those seven states.

In those same states there are 393,000 federal employees. In Arizona there are 22,000 federal employees and 13.7 percent are Indian. In New Mexico out of 24,000 federal employees, 10 percent are Indians. In South Dakota Indians make up 10.7 percent of 8,545 federal employees. Three-tenths of 1 percent of the total population is Indian, and employment in Federal government is 1.1 percent, or almost 4 times the percentage of population. Three and two-tenths percent of federal employees in those 7 states are Indians.

RAPP: I'm familiar with the problems of the Indians. We have some fairly wealthy Indians in Oklahoma and others living in abject poverty. The problem is real. The thing that meant most to me was said by one of the chiefs yesterday, when he stated, "All this, from the Great White Father, is much cloud. Now I hope there's a little bit of rain."

GRAF: I didn't think my information about our mobilization agreement would generate so much interest. A labor mobilization study of an Indian reservation is a diamond. It has many facets. Do not think of this as an industrial development gimmick. Industrial development is just one part of its total use. The schedule for this survey is a six-month period.

MITCHELL: I have one question. On your survey form -- I'm not attempting to knock another government agency or anything like that -- but I know that every 10 years they take another census. In listing trade classifications or skills of the head of the household, they report, "Well, I work in a machine shop" or "I work in a garage." They are listed as a mechanic, or tool and die maker. I hope, in your survey, you come to an accurate determination of the actual skills, so all of us can use it!

GRAF: I'm going to refer to Mr. Schwartz who's in charge of this survey and can detail more of the questionnaire.

SCHWARZ: The occupation definition must be relatively broad. We're not going to say that everyone who works in a machine shop is a machinist, but we'll know how many people work in a machine shop industry. We'll also attempt to give a skill classification.

MUDD: Is this going to be put on "hardware" of some kind?

SCHWARZ: The entire survey is.

MUDD: Are you using Social Security numbers?

SCHWARZ: No, it's a tribal number.

MUDD: Why aren't you using Social Security numbers?

SCHWARZ: Every Navajo knows his tribe number. They have a census number and we carrying this down to age 14 and above.

MUDD: If we wanted to "tune in" another "brain," wouldn't it be better if they had a Social Security number the day they're born if they want one?

SCHWARZ: We have a problem in that the individual survey is confidential. The census number is for identification as long as the survey is being conducted, but there won't be any individual survey other than . . .

MUDD: You said we're going to work together! We are going to work together! Why don't we get with it? We can't tune in on what you're doing because of all this "noise" you give us! How can you help a person if you don't know about them?

SCHWARZ: What person don't you know of?

MUDD: Forget it!

CHAIRMAN: You're talking about Social Security numbers?

MUDD: Yes. Why can't we all tune in on that?

KNODEL: I can cite reasons, if I may. This is an objective guess but knowing the Navajo situation while not claiming to be totally qualified and the people the survey will embrace, I'll bet you 25 percent will not have a Social Security number!

MUDD: Sir, the only point I'm trying to make is that one of the best identifications we can have if all agencies are to help is to put things on "hardware" so we can tune to the same frequency!

SCHWARZ: BIA originally wanted the individual identifications from the survey for use by their various groups in finding out who wants to be trained, for example. In the task force discussion, it was decided this type of information would not be released. Many of the Navajo are reticent about releasing the type of information we're asking for and the assurance of confidence has been a great help in getting information from these people. Since we assured them the information would remain confidential, we can't break this truce.

GRAF: This survey has really taken nine years to accomplish. It was that long ago that written discussions between the Bureau, Employment Service and other interested parties were initiated. Over the nine-year period, it took a lot of public relations, coordination and cooperation to reach this point. The interest of the total survey is much greater than to include, say, Social Security numbers.

CHAIRMAN: Both points are well taken. I think you've explained why it isn't practical in this instance but Mr. Mudd makes a good point for other projects.

MRS. KINLEY: How do we go about getting a survey like this for the smaller reservations? Who do we see about it?

KNODEL: Washington State Employment Service is the first place.

KATT: Are there other things that should be included? Things you'd have liked put in, but didn't?

SCHWARZ: There are certainly some questions we would have liked to ask, but couldn't. Actual interviewing is conducted by the Navajo. Some have a limited educational background and the questionnaire had to be designed for use within their capabilities. In some instances, it will give us broad answers where we wanted narrow answers.

MITCHELL: If this information is pertinent, will the Navajo Tribal Council have it? Will you maintain this employment service record?

SCHWARZ: Once the information has been tabulated, the questionnaires will be sealed by agreement of the task force. They won't be open to anyone. If the Navajo tribe is one of the agencies on the task force, they've also agreed to this. Using the sample for any action program would be unfair to those who didn't give to the sample.

KATT: One element here is the difficulties we have in taking surveys because of their reactions. They feel they're surveyed to death and they'll slam the door in your face. "Another survey? To heck with it."

SCHWARZ: As I said, the Navajo community aides of the ONEO Program are conducting the survey.

CHAIRMAN: I notice Mr. Rapp has a rather impressive publication in front of him called, "Indians in Oklahoma."

RAPP: Well, we felt the same need for information and last year completed a social-economic study of the Oklahoma Indians. It contains information such as age, education attainments, income, various areas of employment and this sort of thing. We found this document in demand. We had to reprint four or five times and it's available to anyone.

BOYER: Cooperation through agencies is possible. For example, we worked out a training project in the building trades with OEO. After running it for three months, we switched it to an MDTA project for nine more months with the cooperation of Health, Education and Welfare.

With respect to the survey we're entering into, we have a reservation of 50 square miles and a little less than 4, 000 people. We're making a complete survey. OEO has a

Social Services project and this component is furnishing us with "legs" for the survey. We've involved Public Health Service, the BIA, Employment Assistance people and a tribal council. I want to especially mention the involvement of the tribal council. They really helped us. The tribal council is needed for good will, publicity and word of mouth information so we'll be accepted by the people.

ARCHIQUETTE: What can be done for people 40 to 60 years old in the low education bracket? I am 60 years old. Do you expect me to go to college? It takes four or five years to finish college. I'd be 65 before I could finish. In other words, I don't think Indians 40 and over will be employed in industry. The white man of the same age can't be employed in industry. How will the Indian make a living from 40 until he reaches the age for Social Security? I think this should be discussed.

KNODEL: Your question is a very good one. There's a big push on, as some of my colleagues at the table will verify, something approaching a massive effort on the part of government, to innovate and plan programs to encourage industry, through some means, to take care of such workers.

CHAIRMAN: Let's start with the President's State of the Union Message. Of highest priority was consideration for the older worker. Mandatory retirement in Federal government is at 70! The philosophy is to have a complete open door for the 40 to 60 age group.

MITCHELL: The mention of age is prohibited. You must take all age brackets above the minimum age of 16.

RAPP: This is a tough one. There's no answer to the many problems of older workers. I know that recently instructions to Manpower Development Training and to Bureau of Apprenticeship Training stated that future training would be centered around the disadvantaged. The disadvantaged are people over 45! This entails short training programs followed by special assistance for people of this age.

BECHTOLD: Bureaucracy can function without paper. Are we not disillusioning ourselves about this man who passes the age of 35? If I were unemployed, I could no longer be retrained. I heard Walt Knodel, with all due respect since I'm a former BIA employee, state that people over 35 will be trained. Up until very recently, BIA had an assistance office which quite specifically stated that, "If you're over 35, don't bother us," in very nice diplomatic language.

Mr. Boyer's successful program should get him a raise which he probably didn't get for being one of the people who forced the Bureau of Apprenticeship and Training to raise qualifications in the apprentice program to include people who were over 35. It took Mr. Boyer to convince his state office, federal office, and HEW that people over 35 have some dignity and some right to be employed.

We train youth, but we throw the father out in the street. This bothers me, now that I am 40 years old! Everyone wants to help my son, but no one cares what happens to me!

The point I want to make is that we must be realistic in relation to this technological world. We don't start and stay in one trade all our lives. Three-fourths of the jobs to be filled in 1975, we haven't even heard of. They don't exist now.

BOYER: In Minnesota, the older worker is tied in through Employment Service, OEO and Title V. We ran tests on the first dozen men and women in the program and found that, although doing well, they were often too gabby and couldn't hold the job. In fact, they had interest, aptitude and everything required to be a skilled workman, while over 40. This was true for 4 of the 12. One was so unsanitary and "stinky" they didn't want him on the crew. These are social problems that need adjustment, but they're related to the work situation.

They're developing other projects and if this cooperation among agencies is built up, we can do a hell of a job for all our workers.

LE BEAU: Reservation people, especially in our area, have been surveyed to death. I think a survey is only for one purpose and a survey can only get certain results. In the Rosebud area, we've developed a total, comprehensive program.

Our basic problem is lack of facilities and materials and, in one area, we've combined survey and research on a limited basis. A couple of years ago, we couldn't say what jobs the people could actually do. However, this has been researched and, in relation to a point I think Mr. Mudd brought out, on results of the survey , we let too many people have access to it! We lost an industry because one company conducted research and another company thought the first one was expediting our labor force. Consequently, sometimes these things have to be kept confidential.

We always ask three things of any federal, state, county, local or whatever, agency. What can you assist us with in time, money or personnel? I ask specifically what the agencies on this panel can provide us in these three areas.

A survey can only show you one thing; what a person thinks he can do! We've thrown together a pretty good piece of work. It was worth $1,700,000 to construct 375 homes. You get results from people if they're doing things they feel they can do best.

YOUNGWORTH: The Employment Service and the tribal council at Rosebud have been trying for at least a year to station an interviewer on the reservation. South Dakota got two individuals from Employment Service. I believe one of them is going to Rosebud.

CLAIR: One thing we try to do is help the local sponsor understand his responsibilities.

YOUNGWORTH: We don't have the staff or the ability to do the job. We don't have technical assistance. I'm not educated. The Federal agencies are supposed to provide technical assistance. This is why I asked about personnel.

SCHAD: This surveying is a constant badgering of Indian people and you get a little tired of it.

We're functioning at Black Hill State College under a grant from Department of Labor for this particular type of program. We've stationed a young lady in the Rapid City area. This is revealing information that research people would rather I didn't bring up, but I think it's important. We've found bias and prejudice against off-reservation Indians as well as on-reservation Indians. A survey is the only answer and it gives an indication of what people might do and what aptitudes and attitudes they have.

South Dakota is losing its talented non-Indian to the urban area. Mr. LeBeau said the reservation will get worse because the "better" people are leaving and you're working with an element not as "good." I think I'm a realist. Let's do research realistically. Let the chips fall where they may.

I compare it to the national debt. There are two theories on the national debt. You can forget about it and say it doesn't exist or have an inflationary period of five years and wipe it out. You might do this with Indians. You might forget about those 40 to 80 year olds and concentrate on those under 40. But you can't do it with humans!

You not only have an economic lag, you have a cultural lag, an educational lag, an economic lag, and all these things produce factors that make it very difficult to solve problems in one sweeping piece of research.

I would hope that any research would be realistic and, as much as possible, be done by competent Indian people supported by state colleges and universities, BIA and the Department of Labor through their time, personnel and know-how. Cooperate! If it takes Social Security numbers, let's use them or anything else that makes it more meaningful to the Indian and non-Indian, because we share this thing together.

KNODEL: That doesn't answer my question. These programs take care of a segment of our population within a certain area and age bracket, but that's only part of them. We're interested in a total program from minimum work age to those ready to retire. We want to hit all segments.

CHAIRMAN: Part of the answer, I think, is on the drawing boards. There is a mandate of future planning for comprehensive manpower programs for each State. But . . .

LE BEAU (interrupting): What applies to states, doesn't apply to reservations!

TREUER: I want to support Mr. LeBeau's point. We tried in 1965 to come to grips with the same problem. A locally controlled Manpower Development Training Center as part of our Community Action program tapped resources represented in part by you gentlemen to approach our manpower problems. Suffice to say that this kind of proposal is met with something less than enthusiasm! It didn't get off the ground. We run into snags here and there, but overall I think there can be no complaints. When you get into centralized planning, and this covers a number of agencies, it's pretty difficult.

The only answer we've been able to come up with is not satisfactory because it doesn't give us the technical punch we need. In our Nelson proposal, we've requested research and rehabilitation people, but at this time, the reservation Nelson Amendment proposals are dormant. We hope they come out before the fiscal year ends.

MUDD: One thing you should do immediately is get involved in state planning for next year. You should do so even if you had an unhappy situation last year. I understand the state plan is to be made up with more agencies than last year.

KOHN: The state plan must take into account the total needs of the total manpower of the state. I should detail as much as possible the needs of specific areas. Federal people will have the opportunity to assist the state in setting priorities for various needs as they're expressed.

Mr. Youngworth talked about the Human Resource Development program. There was criticism that we intended to emphasize youth in most of these programs. This is true to some extent. But the lessons we learned in improving employability of youth are now being applied to the total population and all age groups will be receiving attention in each of the states.

FLETCHER: I want to emphasize development of state training plans. We got our guidelines 10 days ago. They specifically point out who's to be represented and I can't recall that anyone is left out.

KNODEL: I want the opportunity of rebuttal to the reactions to my comments on age. I don't deny there may be misinterpretation in the field; I run into it all the time. We shall engage our training with Indians who are "primarily" between the ages of 18 and 35. I have said over and over that we interpret "primarily" to mean 51 percent and I'm not a bit disturbed if 49 percent of our trainees are over 35. We have many Indians in training who are a great deal over 35.

MITCHELL: I understood you to give credit to a gentlemen who had forced the Bureau of Apprenticeship to raise its age limit for those entering an apprenticeship program. The Bureau of Apprenticeship and Training has never had an age limit! Standards of apprenticeship are developed by industry and labor, not the Bureau of Apprenticeship.

WILBUR: First, I'd like to make an observation. This has been a very, very interesting session for me. I suppose you gentlemen realize Indians have had problems for many years in integrating with other people. Now, I understand there's a problem of integration between agencies." I certainly wish you a lot of luck!

I want to ask what is probably a stupid question, but I'm inquisitive. We're very interested in CAP programs as reported by various tribes. We asked once to be in on it. We were last to be invaded by the white man and will probably be last to get a CAP program. We're not disillusioned or disappointed. We're interested in a contract, referred to by one of the panel members, and I want to know who we can contact.

MITCHELL: May I see you after the meeting? Fine.

WETMAN: I'd like to ask Mr. Hart if there's Indian preference for Bureau of Indian Affairs jobs?

HART: Yes, there's preference similar to veterans for veterans.

WETMAN: If applicants were a white man and an Indian, the Indian would be given preference?

HART: That's my understanding.

YOUNGWORTH: North and South Dakota got two staff members and it's rather ridiculous to think that by giving them two staff members they might be able to work more closely with the reservation. They asked for seven and got two!

Excerpted From:

PANEL NO. 8

AGRICULTURAL EMPLOYMENT OPPORTUNITIES FOR INDIANS

Chairman	Frank A. Potter Director of Farm Labor Service U. S. Department of Labor Bureau of Employment Security Washington, D. C.
Recorder	Morris Leonard State Director Oklahoma State Employment Service Oklahoma City, Oklahoma
Agency Representatives	
Jack P. Jayne	Area Employment Assistance Officer Bureau of Indian Affairs Muskogee, Oklahoma
Orval D. Packard	Advisor Office of Farm Labor Service Washington, D. C.
Other Participants	
George T. Barett	Area Employment Assistance Officer Bureau of Indian Affairs Portland, Oregon
Carl F. Fryhling	Director State Employment Security Bureau Bismarck, North Dakota
Oswald C. George	Tribal Vice Chairman Coeur d'Alene Tribe Plummer, Idaho
Dorance Horseman	Chairman Fort Belknap Agency Harlem, Montana
Kalervo Makela	Farm Labor Service, Regional Office Bureau of Employment Security Kansas City, Missouri
Domingo Montoya	Chairman All Indian Public Council Bernalillo, New Mexico

Excerpted From
PANEL NO. 8 (Continued)

Other Participants

Owen Nielsen	Farm Placement Supervisor & Indian Program Employment Security Department Aberdeen, South Dakota
Mrs. Florence Sigo	Squaxin Tribe, Chairman Shelton, Washington
Amarante Silva	Tribal Secretary Santa Clara Tribal Council Santa Clara Pueblo, New Mexico
Herman Townsend	Chairman, Tribal Council Fort Bidwell Reservation (California) Bly, Oregon
Mrs. Laura Wilbur	Secretary-Treasurer Swinomish Tribal Community LaConner, Washington
William Youpee	Tribal Chairman Fort Peck Tribes Poplar, Montana

CHAIRMAN: I would like to briefly review what took place in farm labor last year. I think it significant that total job placement jumped substantially and with less problems than ever in recruiting. This came about through tribal leaders accepting a great share of the responsibility for recruitment on the reservation.

There are good earnings to be made in agriculture and more highly skilled jobs becoming available. Right now, we have approximately 2000 orders for year-round workers. Those orders range in wages from $250 to $500 a month, plus housing, utilities, use of automobiles, insurance, vacation, garden plot, dairy products and so on. The farmer is beginning to realize he must be competitive. But the worker today isn't the farmhand I knew when I was a kid. Today, you must have skills. You not only must be able to drive a tractor, but maintain it. You not only must know how to put fertilizer, insecticides and chemicals on crops, but be able to mix them for climatic conditions. One of our concerns is the need for upgrading skills of our farm people. I'm about convinced that if you work on a farm at $300 or $400 a month, you're much better off than you would be, say, living in New York at $10, 000 a year.

PACKARD: I went to work for the Office of Farm Labor Service last August and have been doing a lot of research, but I still haven't made it through the Indian file.

The significant thing is that tribal councils have entered into agreements with the Office of Farm Labor Service to carry out such things as recruitment and placement on the reservation. Two agencies most affect Indian employment, the Office of Farm Labor Service and the U.S. Forest Service.

The significant thing in employment history is cooperative work agreements. At this point, I'm convinced we should enter into more agreements with more tribal councils. Legislation was once worked up with tribal councils to outlaw wildcat recruiting on Indian reservations. People would come in with trucks, load up Indian workers, never pay what was agreed to, and then leave them stranded. It was such a hardship for Indian workers that resolutions were adopted by tribal councils.

We want to make employment as much a part of tribal government as any other problem. In Oklahoma, we found wildcatting and my advice is that this can be overcome through Employment Service. When you deal with a contractor on your own and he doesn't pay what he said he'd pay you, there isn't much you can do. You don't have anything on paper. All job orders placed with Farm Labor Service stipulate the employer's name, wages, housing and all conditions. When documented through Employment Service, you can build a legal case for the courts. You don't have to worry about paying the cost either because the court will probably assess the employer.

We must face the fact that Indian people live in rural areas and were born and raised in the country. Agriculture is something they live with but the old common labor, the stoop laborer, is fast disappearing. Employment is sometimes right in in the community, but it's not developed.

GEORGE: We have timber and agriculture. Principal crops are such that you raise what you get the most money for. Farmers are allowed to grow just so much wheat. This has had an effect on our area. In past years, they introduced a wheat called "Gaines," made by Washington State University. It's growth is phenomenal. Going back many years where we had 30 bushels to the acre, they got a different kind of wheat and it went up to, say 40 bushels. This Gaines wheat has at times exceeded 100 bushels to the acre! It's just phenomenal. Now they have "New Gaines." Present figures, however, are from an average of what was raised in the past. If you had gottten 40 bushels to the acre in the past, that's what they'll pay you for. Now, with this new seed that averages maybe 80 bushels, you produce more, but only get paid for 40! The only way to get more money is on the market! That, I think, is quite a sore spot with farmers.

CHAIRMAN: You also mentioned having a lumbering industry. You probably have a substantial number of people trained for the lumbering industry, is that right?

GEORGE: Yes. In the past, we had virgin timber. They built a railroad with it until it gave out. We still have most of our good timber on tribal lands, but some really fine timber is going to waste because it's overmatured. The tribe has put $100, 000 into a plywood business in the city of St. Mary's. The Small Business Administration had a deal, an old deal, and the community had to participate before they could get money. The only people the community could fall back on was the tribe. So the tribe put up $100, 000 and now we have a plywood factory at St. Mary's *that employs less than 10 percent Indians!*

PACKARD: What is wrong there?

GEORGE: They *have* employed Indians, but there's that old expression, "You can lead a horse to water, but you can't make him drink!" The Indian was prone to not always be on time and a mill can operate successfully only if the workers are there all the time. But for us, the bad thing was the distance. It's at one corner of the reservation and the distance was 60 miles a day. They had to commute back and forth by car or whatever. Many were put on the graveyard shift.

CHAIRMAN: No housing was provided at the mill site?

GEORGE: Not at St. Mary's. It was quite difficult. We made that town into a booming city, but it's *for* the city people rather than the Indian tribe.

CHAIRMAN: This is a familiar story.

PACKARD: Total number of people employed?

GEORGE: 100 to 120 workers.

CHAIRMAN: Apparently you have enough timber to keep them employed if you can keep them *at* work?

GEORGE: Many Indians own timber, but can't log it! The department won't let you. You must have permission to cut your own timber! My brother plans to have his timber cut and is hiring someone to do it. We used to pay back 10 percent to the government, but now they've raised it to 15 percent. In other words, if you get $1000, you must pay $150 to the government.

CHAIRMAN: Taxes.

GEORGE: They charge you 15 percent for checking on how much timber you have and for marking trees!

CHAIRMAN: George, would you know about any representation FLS might have on Mrs. Tandy's reservation in Washington state? Any recruiters?

BARETT: I don't know of any recruitment, except on occasion. Agriculture in the Portland area would be in Yakima County. Normally, Indians in that area have a pattern of following the crops. There's a certain group who likes that kind of life. The Warm Springs Indians work from summer right up to fall. It's a calm life. They like to get together around their tents at night and work in the fields by day. It gives them outdoor camping in the summer. They'd follow that pattern yet, but everything is mechanized now.

MRS. WILBUR: Quite a few work on farms, but we live in the small place of La Conner, Washington.

PACKARD: How many people do you have on your reservation?

MRS. WILBUR: About 360.

MRS. SIGO: I'm chairman of a small group and I'm a farmer, too, but not like you folks. We're oyster and clam farmers. Our product is grown on the reservation and it's awfully hard to get a loan for a project. The oyster business is really growing now, but most of our people are loggers and mill workers. Some of our boys have studied to be teachers and some are engineers. We're doing fine except for one project we can't get built up.

We're getting other people interested now, and we want to start a 100 percent oyster and clam farm project.

CHAIRMAN: I suspect this is a little out of our area, but I'd leave it to Bureau of Indian Affairs people to see what could be done about loans to develop your industry.

GEORGE: Her case is very unusual. Her tribe does not live on a reservation. Their reservation is an island and the island is such they can't live on it. They have no electricity. So they have a reservation, but yet they're off the reservation. The government can't help them, because they're not reservation Indians even though they have a reservation! They have a difficult problem. In fact, we never knew about it until it was mentioned at a meeting!

MRS. SIGO: We had a meeting in Spokane and they've given us medical care and things like that, now. I think we're getting more services but, like I say, I really don't have a complaint except that we want help on that one project.

BARETT: Would EDA set a figure on that?

CHAIRMAN: I don't know enough about how they operate. It seems to me a project of this type could be developed and somebody would come up with the money.

BARETT: Have you discussed this with your credit officers?

MRS. SIGO: Yes. It seems everyone we go to stops us.

BARETT: Because of the status of your land?

MRS. SIGO: Yes. It's a reservation and they don't want to tie up their money. They're afraid we'd lose it.

BARETT: Have you talked to Small Business Administration?

MRS. SIGO: Yes.

BARETT: No luck?

MRS. SIGO: No. We tried everyone. It always ends up that if it wasn't on the reservation, it would be fine.

BARETT: Are your oyster beds on the island site?

MRS. SIGO: Yes. That's where the pinch is.

CHAIRMAN: I think we need a millionaire with a lot of money who doesn't know where to put it.

BARETT: Many Indians work in the summertime and fall finds them free to do things they'd like to do traditionally. Incidentally, this might be considered the problem we're continually living with, in terms of year-round employment. But who are we? The older I get, the more philosophical I get. Maybe the Indians are right and everybody else is crazy for the simple reason, I think they're happier! They have fewer ulcers, do things they like to do, and get paid for it!

CHAIRMAN: I agree with you, 100 percent.

BARETT: I really mean it! Exposing them to this rat race we're living in today with all of its tensions, you wonder if you're really doing them a service! Go out into the wooded areas where Ozzie is from or the Blue Mountains where Steve Hall is from. You look out on the beauty of that country and you ask yourself, "Why should I go to a big, grimy, dirty city, with all its problems?" There's a decided advantage in rural living, no question about it!

CHAIRMAN: The Indian just doesn't know he's living in poverty!

BARETT: That's right!

CHAIRMAN: Somebody has to tell him he has a tough life!

BARETT: That's right!

CHAIRMAN: Perhaps we should emphasize that there are reservations unable to support all the people. For those who feel they should leave or want to leave for educational facilities, we should step in and offer help. Those who want to leave on a seasonal basis, I think we can also help. I'd be the last person to ask someone to move to a city and acquire the ulcers and frustrations many of us have.

TOWNSEND: When I finished school, we had about 18 homes filled and all the Indians were employed on the range. Then machinery gradually took over and the Indians found themselves without work. Today, there's only one Indian I know of in our community employed on the range. They moved into smaller localities that had lumber camps or small sawmills and found employment there. Many are beginning to realize they better take advantage of the opportunities now open to them. Of course, one trouble we run into in my area is that we're just over the border in Oregon. I don't know how many families are involved, maybe 8 or 10. They're eligible and within the age limit. They apply for training in Oakland. They ride down to Sacramento, put in an application, and then comes a letter saying, "You're in Oregon. We're sorry."

BARETT: You get in touch with me if you're in Oregon!

TOWNSEND: I'm chairman of the Tribal Council and I live in Oregon, too!

PACKARD: Are many of your people unemployed?

TOWNSEND: In the winter! Some operations are seasonal.

CHAIRMAN: There are agricultural opportunities in California, pretty much year-round. If your activities slow down there and your people want to move to seasonal employment in the central valley, this certainly could be arranged.

TOWNSEND: Well, they just can't get out into cities or urban areas and make it. They ran into some problems in Oakland. Four of my children are in Oakland right now. My daughter knew a girl who was in her room for 30 days! Stayed there all the time, because she was afraid to go out. They don't like to move into the city. They can always go back to the reservation and not have to pay rent!

CHAIRMAN: I think you should now secede to Oregon and we'll turn this over to Mr. Barett to see that training is arranged.

TOWNSEND: If they train as auto mechanics and there's an opening, they won't go in and apply for it. Very seldom will they sell their skills personally. I took up steam engineering at Sherman. After I graduated, I came back to the reservation. I had a few cattle, but I finally saw that it wouldn't pay off and I looked for a job in the mills. Went in as a fireman-turbine operator in a steam turbine plant. I also worked for 13 years as a dragline operator. I once got a job as a watchman. I worked my way up and was promoted to where I am now.

PACKARD: What's your job now?

TOWNSEND: I'm a steam engineer for Loveless Lumber Company. We have a big camp that employs quite a few people and there's plenty of opportunity for employment if they want to work.

CHAIRMAN: Apparently your people are not of sufficient number to do much in agricultural employment. Those with a desire for seasonal earnings could certainly arrange it though. They won't have to move too far.

GEORGE: There's opportunity for work and I was curious to know why others of your people haven't gone to the same location?

TOWNSEND: Those in Oregon, say in Lakeview, a town about 40 miles either way, are employed in mills there.

GEORGE: There are other mills besides yours?

TOWNSEND: Yes. There are six sawmills there. Klamath Falls, I imagine, has about six big operations too.

PACKARD: Are you the only Indian involved there?

TOWNSEND: Right now, I am.

PACKARD: How many are employed?

TOWNSEND: In the plant, they employ 70. Then they have wood crews. There's also a shortage of cat skinners. When I first went to the plant, the superintendent said he had an awful time with labor, trying to hold people there -- this involves white people, too. They're coming and going all the time. He said he'd like to have them work steady.

CHAIRMAN: We have about half an hour and I'd like to hear more on labor movements that may have taken place this past year.

NIELSON: We had close to 100 in Washington State on asparagus. In August, we had 200 in Colorado on tomatoes, 11 in Michigan on pickles and 36 in Wisconsin on pickles and in plant work. We recruited about 200 for Green Giant in Minnesota, some for the Turkey Growers Association in Nebraska, and about 30 for the Heinz Company at Muscatine, Iowa. The reports are pretty good. They seem well pleased with the work and we're quite sure we'll have to expand our recruiting.

CHAIRMAN: What about earnings, Warren?

NIELSON: They didn't make too much money when they got to Colorado for the first picking. They were driving about 50 to 60 miles one way to work. They'd leave early and get back late. Denver felt that something had to be done to help these people such as travel expenses because they weren't making enough money. But in the height of the picking, a number of workers made $25 to $30 a day. They did real well.

CHAIRMAN: Have you received an order for this coming season?

NIELSON: We have no firm orders, but I talked to Green Giant at our Bismarck meeting and they definitely will be back. They might be back earlier, if we can recruit tractor drivers.

CHAIRMAN: Carl, have you had any subsequent calls from food processing people?

FRYHLING: No. We talked to a food processor in Michigan in late fall My advice to him was to get in earlier. You recall that two years ago, when they pulled the rug out from under us, it took over a year to get back on speaking arrangements with the reservation people. This year, I expect a better acceptance.

SILVA: A year or two ago, maybe more, they surveyed the Pueblo. They gave the Pueblo some sort of tests to survey manpower in that area. At the time, the understanding of the council was that when this survey was finalized in a week or so the Pueblo would be informed of the results. As far as I know, we've never heard from them.

CHAIRMAN: Didn't the tribe do this survey work?

SILVA: No. The employment office from Espanola did the survey. We've never received anything or heard from them.

MAKELA: I might supplement Mr. Nielson's and Mr. Fryhling's remarks on plant opportunities for this summer. We have other canning companies interested in North and South Dakota Indians for in-plant work. We'll have competition in the Dakotas for Indian workers.

CHAIRMAN: Our meetings in Bismarck requested tribal leaders aid in identifying workers and assisting in recruitment. What's been the experience in working with the tribal leaders this past year?

FRYHLING: Ours was very good. Two years ago, we began employing the tribal council and had them select individuals, do recruiting, and survey. They were able to get people we couldn't dream of getting. It worked out very well.

NIELSON: We worked very closely with the tribe and hired extra Indian recruiters on the reservation, because communications -- there just aren't any!

GEORGE: On our reservation, the Indian leased his land to farmers for many years. A few Indians have gone into farming themselves, but not many. The small farmer is out of the picture anyway. It's all "big" farming now. All the Indians are adapted to farming and know the farm business. In fact, they're hired by the farmers. But one thing is that some farmers pay more than others. Certain farmers will hire for just what they can get by with and not through Employment Service.

It's not a big reservation. The farmer knows the man he's going to hire and hires him year after year because he likes him. Can anything be done to get a standard wage so everyone would get a good, fair wage?

CHAIRMAN: Many people get into this trap in going back to the same place every year. If you look around a bit, you may find better opportunities on the other side of the road. The only thing you can tell your people is that it's a competitive labor market and, before they accept employment, they should see the local Employment Office. It may be that a farmer doesn't know what's being paid and would meet this competitive rate, if necessary.

FRYHLING: You asked about establishing a wage scale. That, of course, is one thing we can't do, but competition will take care of it.

CHAIRMAN: Some people become satisfied with an employer-employee relationship developed over a number of years, and many will work for lower wages because of the relationship with the employer. We find this all over the country.

BARETT: Don't you think it has to do with treatment, housing and fringe benefits?

GEORGE: I have another subject. I think there's about 10 cents difference or maybe even more from Idaho to the Coast ports on the price of wheat. At one time, Kansas could ship wheat to our Coast at almost the identical price we ship ours.

FRYHLING: We have a sugar beet plant across the river from Fargo. They can ship sugar from Iowa to Fargo for less cost than just hauling the stuff across the river!

GEORGE: There's plenty of difference. We have a granary -- I live three miles from the state line -- and believe it or not, we take our wheat into Washington and get 1 cent a bushel more than in Idaho!

YOUPEE: I heard mentioned several times that relocation hasn't worked out. I must return to my reservation and what am I going to take back? I'm taking in these panel discussions and I haven't got anything out of them! We have whole families unemployed. Someone called attention to the great deal of manpower on reservations. Why aren't they doing something about it? As far as these discussions are concerned, it looks like they'll stay unemployed! We're not gaining anything here, at least that I can see! I'd like to talk about other than my own family. I raised a large family of six boys and six girls. One graduated from engineering college last spring and he's now in India with the Peace Corps. If you think we have problems, you should read what he writes!

This unemployment is a real problem on the reservations. Our reservation is approximately 100 miles by 50 miles. There's not enough land for farming or ranching. We have about 80 farmer-ranchers who are members of the tribe. I'd say that if you include youngsters, we probably have 500 people unemployed.

We had a pretty bad experience last year. We recruited young people and sent them to Idaho just across the line. They're starting to irrigate there. We sent these youngsters and only one stayed! They didn't last three weeks and it wasn't a very good situation. Our tribal council had to send some men to bring the last six back.

CHAIRMAN: Mr. Youpee, do you know how these young people were recruited? Was it through the tribal council? An order through Employment Service? Or did an employer just come in and hire them?

YOUPEE: From the Bureau of Indian Affairs. The Bureau came to the tribal council and council members, in turn, got word to different members of the tribe.

CHAIRMAN: I don't think you'll get much that is concrete from a session of this size, because we just can't be that specific.

YOUPEE: In the panel discussion yesterday, I heard several people say we should forget about Indian culture. They are way out in left field when they say something like that! I, for one, think our culture is the only thing that identifies us as Indians. If we don't have that, then we're like anyone else.

I feel that the only way unemployment will ever be whipped is through education and we must start with the 4-year-olds. It's not going to be done overnight, in a week or in 10 years, but it must be done through education.

BARETT: I was your area man in Billings and I know the Ft. Peck Reservation. They're fine people. They have a reservation and they want to stay. Who am I to tell them to leave the reservation? On the other hand, I think life there is brutal. By your own statement, you confess you recognize the need for education, because without it, your kids wouldn't be where they are today.

I've been preaching this doctrine ever since I've been with the Bureau and without being kicked out, too! Our Indian people today, whether we like it or not, must go where the jobs are if they want to live or they can choose to stay where they are and live the way they are! It's that simple! I didn't make the rule! If you want to work in a saw mill, you go where the saw mill is! If you want to pick sugar beets, you go where the beets are, or you can stay on the reservation. Our young people are coming to that realization. Your own kids are doing it and all will do it because they have too much sense to waste their lives there! You don't want them to have life as hard as you had it!

You know; I made a mistake when I was a young man. I got the idea that if I had an education, I'd have an easy life and wouldn't have to work. Well, that's all I've been doing!

My point is that you do the things you like to do if you have dedication and want to do them! I think your statement's intent was honorable and I think you were honest. I would say that relocation certainly is not for some people. But on the other hand, people have been relocated and have made a marvelous success of their lives. But some people just don't belong! They never should have left in the first place and I think we made a mistake in moving them. Who are we to tell a person, "No, you shouldn't go?" We might discourage a good man who might be a success! I've seen Indian children who for the first time in their lives are well dressed, getting enough to eat every day and are properly nourished. They're going to good schools and their future is assured, because their parents had the courage to make the change.

On the other hand, we have people who are exceedingly unhappy off the reservation and, consequently, the thing for them to do is go back home!

For seven years, I was in charge of a vocational high school in Alaska. Then I was transferred to New Mexico as head of the Shiprock Boarding School, a vocational-agricultural high school. I was exceedingly unhappy. I came from the mountains, streams and forests to an arid desert. I recall, as we came over the hill at Cortez, Colorado, the vast desert and Shiprock standing 800 feet in the air. I stopped, looked at my wife and said, "What are we doing here?" I was so unhappy, I said to my wife, "I want to go back to Alaska. I'm an Alaskan Indian." She got disgusted and said, "For gosh sakes, go take a 'look-see'." I did and you know something? I wouldn't look back again! There is no turning back! Things aren't the way they were when you left them! People change, live, die and move away.

Life is kaleidoscopic and the picture changes! I'm sure you men have roots down, have friends, buddies, fraternal organizations, churches and things. We understand our Indian people who don't want change!

I'd be the last one to say, "You go there!" No, we offer opportunity and the only hope for our young Indian people is to take advantage of these things. It's so very simple. If they'd only take advantage of the university training, vocational training, and do things they want to do to make them happiest. In the meantime, Todd Potter has a program for people who want to live the way they're now living on the reservations. God bless them, they should be able to do that! I'm for them and I'll be the last man to tell them to leave!

MRS. WILBUR: I want to state to this fellow from Montana -- we have some good friends from Montana -- that tribal councils have a big responsibility. We shouldn't say we will leave here with nothing to take home. I certainly have a lot to take back to our folks. Things like Mr. Packard who will be in our county to consult with the Farm Labor Department which I have never seen there. I think that's one step for our people who like farming.

MONTOIA: I thought Plains Indians were "way off" from the Pueblo Indians, but now I know they have the same problems as the Pueblos. This gentleman said, "If the Indian wants to live on the reservation, let him live on the reservation." When I speak of improvement and better ways of living, I say we must face the tasks of progress. I want this young generation to get a better education. We were born and raised here. This is our country. The white man, the Spanish, came and they claim us, but I say to my people that we ruin our young generation. We ruin our youngsters if they don't study our Indian problems and the white man's problems.

JAYNE: I worked with the Bureau of Indian Affairs in Arizona, a number of years ago, I was with the Employment Service. We were asked to get young men for farm work near Casa Grande. We went to the White River Reservation high school, got 30 boys, and put them on an approved farm. They had good quarters. Once a man brought some liquor to the farm and a few boys drank, but the farmer caught the man and turned him over to the authorities. These young boys had been told at home that farming had a lot of dignity and good hard work. They worked with Braceros who tried to outwork them, but couldn't do it.

At home, we tell young people how to act and to work hard. I'll bet all 30 of those boys are doing well today because they learned how to work.

You talk about losing our culture. The Jewish people are spread all over the world but no group has better held its culture. When you leave home, you don't have to lose your culture, you can take it with you! They say in 700 years, the United States will have a culture. I want part of the Indian culture in my children's lives and I want the best of Indian culture in my grandchildren. We are Americans!

SILVA: We would like our unemployed people to make a decent living. Some Indians want to live on the reservation while working outside, but they can't often meet the competition of the outside world. They get "low" and degrade themselves with alcohol. People see a drunk Indian on the street and say, "All Indians are that way," but it isn't so!

CHAIRMAN: There isn't much we can do about the morals of any group but we can guarantee that recruitment will not be substandard.

YOUPEE: I better say something about this business of families that don't want to go off the reservation and about letting them rot. If we weren't independent we wouldn't be at these conferences. I don't quite agree with that.

HORSEMAN: When this gentleman talks about staying on the reservations and rotting, I disagree with him 100 percent. Reservations aren't too bad a place if you bring something to them and that's what we're trying to do. With a 3000 enrollment, we have slightly under

1500 who live on the reservation. The rest have moved off. We have a reservation 40 miles by 25 miles plus an additional 75,000 acres that we acquired. We have land and facilities for about 50 families, I imagine, if we set them up in agriculture.

We get along very well with BIA, but our communications with the State are breaking down. We're trying to set up a farm machinery school because farmers are calling for workers to service machinery in the field. It's 80 to 90 miles to the nearest town where they can fix this high price machinery, so they're asking the tribal council to come up with skilled workers. Skilled labor in farming sounds funny but they're calling for it!

We just made a survey. We have 318 workers in our labor force and 50 percent are relatively young, 45 or less. So we've got a labor force, even though half our reservation went out into the world. We still like our reservation even with its mosquitoes and everything!

We'd like to invite Mr. Packard to our reservation to see if he could help us. We desperately need help. We're holding some money to bring in industry but we just can't seem to do it. We thought we had one, but even though we threw out some good "tax-dodge" bait we couldn't get the industry.

BARETT: I want to apologize to some of these gentlemen, if they took my statement to mean it was my wish this would happen. You're my people and we're all Indians!

LEONARD: In Oklahoma we have some 67 tribes without reservations. I've spent the last 30 years communicating with Washington and they still write us and ask where the reservations are! We have about 64,000 Indians. We have very active Indian participation in Oklahoma. The first several governors were either Indians or their descendants.

We're not going to render much service to Indians nationally, if the Bureau continues to insist that all resources be spent in metropolitan areas.

No one will dispute the desirability of young Indians leaving reservations if they wish to. This is good.

However, the Great White Father should recognize there are people who _prefer_ to live on the reservation and services must be taken _to_ them!

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Excerpted From:

PANEL NO. 9-A

PLANNING AND DEVELOPMENT OF RESERVATION PROGRAMS

Chairman	John Ekeberg Regional Director Neighborhood Youth Corps Kansas City, Missouri
Recorder	Ed Ridgeway Director South Dakota State Employment Service
Speaker	George Schmidt Chief, Branch of Industrial Development Bureau of Indian Affairs Washington, D. C.

Report on the Gila River Reservation Project
Presented by: Z. Simpson Cox
Tribal Attorney, Phoenix, Arizona

Other Participants

Russell Benedict	Staff Assistant Rincon Band, San Luiseno Mission Indians Poway, California
Arnold Cox	NYC Representative of Oglala Sioux Tribe Pine Ridge, South Dakota
Erin Forrest	Business Manager, X L Indian Reservation President, California Inter-Tribal Council, and Chairman of Governor's Interstate Indian Council Alturas, California
Roger Jourdain	Chairman, Red Lake Tribal Council Red Lake, Minnesota
Col. Alvin A. Katt	Representative, Manpower & Development Community Action Program Pine Ridge, South Dakota
Mrs. Florence L. Kinley	Lummi Indian Tribe Marietta, Washington
Dwaine M. LeBeau	Director Community Action Program Rosebud, South Dakota

Excerpted From
Panel No. 9-A (continued)

Other Participants

Edward Olivas	Chairman Santa Ynez Reservation Van Nuys, California
Ross Reese	Office of Operations Neighborhood Youth Corps Washington, D. C.
Henry N. Rodriguez	Indian Community Action Project Luiseno Tribe Pauma Valley, California
Max R. Salazar	Deputy Director Employment Security Commission of New Mexico Albuquerque, New Mexico
Robert Treuer	CAP Director, Red Lake CAP Red Lake, Minnesota
Mel Walker	Director Community Action Program Three Affiliated Tribes Mandaree, North Dakota

CHAIRMAN: I think we'll get this show on the road. Our speaker is Mr. George Schmidt, Chief of Industrial Development, BIA.

SCHMIDT: I want to bring to your attention the things other tribes are doing in the general area of planning for reservation development.

Certainly, planning is not new to tribal councils and leaders. Neither is it new to government, because I find memorandums of 10, 20 and 30 years ago stating that we need to start planning. I thought the tribes would be more interested in getting some plans on the road.

First of all, I think tribes need to identify needs. It's too easy to just say you have unemployment, you have social problems or you have educational problems. We need to be quite specific. For a long time, we had tribes talking about industry sites by saying, "We own 10,000 acres of land; take your pick." It didn't take long for them to recognize that they had to talk about a specific piece of land. Here is a preliminary program for development of reservations, the type of thing I referred to, and I quote:

> "Over 150 members are participating in the Rehabilitation Cattle Program, approximately 90 members are participating in the Repayment-in-Kind Cattle Program, while approximately 50 members are independent operators.
>
> "Statistical studies indicate that a minimum economic livestock unit today involves approximately 150 productive cows. Many small operators will experience real difficulty unless they expand and correct areas of inefficiency, such as poor calf crops, inadequate feeding practices, general husbandry and inadequate records of income and expenses."

This tribal group was identifying a need. They have identified other needs in their document, too.

Then we need to establish objectives. On this particular program, the tribe made the above recommendations and then set forth future rangeland uses and programs in fencing, stock water development, supplemental forage production and development of management skills. So they not only identified needs, but established objectives.

Another tribal group undertaking a comprehensive development program is at Lower Brule, South Dakota. They state their program in a document which identifies needs, states where they want to go and how they'll get there, the amount of money it will take and justification for that money.

I have illustrated with tribal programs the first two points I wanted to make; the identification of need and establishing objectives. Third, it is important that we also have a time-phased program to achieve the objectives.

An illustration of this time-phasing is in a Seminole document on their program. They propose getting involved in the citrus industry. They indicate the first year expenses, the 2nd, 3rd and 4th year maintenance costs, the 6th year expenses, 7th through 10th year and so on. They point out that capital investment is fully recovered by the end of the 14th year barring serious setbacks. So this tribe has injected a program with a 14-year time period.

I would like to add three cautions to the three points I think necessary in planning a reservation development program.

First of all, the program must be locally conceived and tailormade to needs of people and responsive to aspirations of the group. Sometimes tribal councils are not as close to the people as they might be when they undertake planning. We need to be sure that groups affected have an opportunity to participate and that the program finally developed is responsive to their needs and within capabilities and resources available to them.

Secondly, we can't undertake a development program that is based only on resources or only on human development. It must have balanced use of natural resources and development of human resources.

Third and finally, tribes should provide for the continuity of a planning program by including flexibility and built-in preservation.

From time to time when I've called on tribal groups and asked them about planning, they say, "yes, we have a plan around here someplace." They go back to some file or the bottom of a bookcase, find one of these documents and maybe it's 10 years old! It's not a vital document. It is not alive! We find that maybe the reason it isn't alive is that some part of it was not popular and wasn't easy to change. Regardless of who the tribal chairman is or the make-up of the tribal council, the program should "go" with whatever people happen to sit as governing body of the tribe.

If we identify needs of reservation programs, establish our objectives, adopt a time phase program to reach these objectives, bear in mind it's not purely resource or human oriented, is conceived locally and will be a continuing effort, that much more progress can be made on the reservations.

Z. S. COX: The problems of the Gila River Reservation are rooted in the past, just like yours. The Pima Indians until 1867 were probably the wealthiest Indian group in the United States. They were certainly the wealthiest people of all races west of the Mississippi River.

The tribe farmed fertile valleys of the Gila and Salt Rivers for over 2000 years! In 1867, the White Mountain Indians found higher ground with a beautiful stream running through it and they took the water. As a result, the Pima Indians entered the time in their history that is called, "The period of 40-year famine."

When the gold miners went to California in 1848, they stopped to fill their wagons at Pima villages. When Colonel Johnson came through in the Mexican War the Pimas fed the army. They saved the Mormons from complete starvation. If it hadn't been for the Pimas the white man wouldn't have gotten west, because only the Pimas protected the white man from the Apaches.

Probably the greatest military feat was when 125 Pimas kept two battalions tied up for 10 years and only lost 8 or 10 men. It's not like you see on TV, but that's the story.

In 1926, there was authorization for the Coolidge Dam to bring water to the Pimas. But, because of the inclusion of white man's lands in this project, very few people realized that access to the dam was to be built for the Pimas. It says that if the Secretary of the Interior finds there's a surplus, the surplus can be used upon such public and private lands as he may deem advisable.

The Great White Father in his wisdom allotted lands to the Pimas in 10-acre plots, because it was known the best farmers in the world were Pimas. The University of Oklahoma says it takes 120 acres of land to support a family. The Pimas had only 10 acres to support their family. Even if they'd had enough water, they were doomed to poverty. They get to irrigate 2 or 3 acres of their 10! Our great Anglo "inheritance" leaves only a fraction of their need.

We have people who've been in abject poverty for a long time. The once wealthy, agricultural Pimas have been in a state of poverty for almost 100 years. They live in poor housing, they have inadequate diets and they have the highest incidence of diabetes of any group of people in the world! They have little education and very poor sanitation. But they are no longer content to accept poverty as their lot!

Last April, after months of community meetings on the reservation, there came "VH THAW HUP EA JE," which means, "It will happen. It must happen." Governor Allison and his advisory board came to my office to talk about VH THAW HUP EA JE. It takes 3 hours to cover VH THAW HUP EA JE.

This (indicating) is not an Indian suit made in Washington that won't fit! A hundred years ago, Washington thought every Indian needed to wear a business suit. "I wear size 42," someone said, "so I want 100,000 suits, size 42! Every male Indian; fat, tall, thin -- all must wear a size 42 suit!" This (indicating) is a suit tailored by Indian people to fit each Indian on the reservation and that's one reason this program, "Will happe It must happen!"

It's not a 10-year program. It's an 18-month program! They've been on this program now for seven months and they should change the name! I don't know Pima for "What is happening," but that's what it should be called today, because it is happening! It is not VH THAW HUP EA JE; it is not, "It must happen," because it is happening!

The program has overall planning for development. The reason it's a broad, overall program is that it came from the Indian people, all the Indian people! It didn't come from the tribal chairman, the tribal council or the superintendent. It sure didn't come from me!

I could show you an organization chart; you can't have a bureau without an organization chart. Every city, county and agency has an organization chart. On our organization chart, Indians head up the program. The tribal council, advisory board, various committees, social groups, Community Action, Economic Development, various things under the Bureau of Indian Affairs are all included along with OEO, the University of Arizona, the mayor and city council of Chandler and all the others. This is a cooperative program where everything issued is a resource for the Indians.

The Indians on the Gila River Reservation tell the superintendent he's their boy and he's working for and with them. The same with other agencies. We should quit kicking the Bureau, because we think they're kicking us, and say, "Look; we're all working toward the same goal, so let's talk it over." They all want the same results, but they're like a 20-horse hitch; not like a team pulling together and all running in different directions. They can't pull the wagon down the road and this has been like putting all those horses in one harness to work together with the Indians.

This program, VH THAW HUP EA JE, ends December 31st. What's going to happen? In 18 months they will have doubled the average per capita or average family income! They will have raised the educational attainment on that reservation. They will have doubled the number who have minimum standard adequate housing. There are 50 parts to the program and all 50 of them are moving except legal services from OEO. Many have been completed.

They said we'll get a major industry. Allis-Chalmers came and has employed a small group. I was told yesterday they expect to send one man to college, because they want to put him in an executive office in the future. He's been operating big equipment.

The Indians aren't naive. They don't feel that, because we'll have 445 new jobs on that reservation by December 31st, 57 percent of those jobs should be initially filled by Indians! We don't think that because there's a job opening an alcoholic can stumble in and get work, because we know he can't! They can't put a man to work who has diabetes so bad it would violate all health rules!

Chandler has a corporation board made up of half tribal council and half Chandler City Council. That's the Board of Economic Development Directors for all of Chandler and the adjacent Indian reservation. The Indians have told Chandler, "Quit trying to put people in town. The best thing you can do to put money in your pocket is pick up the economy of the reservation. If we get off the relief rolls, your tax load will be less. People who have good jobs, not poor jobs, spend their money with your merchants. You get a better tax base and everything is better." The City of Chandler will be at the hearing this month to tell the Arizona Senator, "You're hurting us when you hurt the Indians. The best way to help our economy is to help their economy! This is a team effort."

In addition to developing these hundreds of jobs, we must train people. They must also train themselves in mind, body and spirit. The main one is spirit, because, without spirit, you won't put your nose to the grindstone and train the mind and body.

I emphasize again that it's a teamwork proposition. If any of you on our team haven't felt just real "good," down deep, then get with it because the Pimas are going to improve their economy and social standing with community development. VH THAW HUP EA JE: "It will happen. It must happen!" Don't look to the agency for a program. Go to your own people and get a program. Then ask the help of your agency. Don't fight your agency; ask for their help!

TREUER: While we don't have quite the name VH THAW HUP EA JE for what we're trying to do, we think the spirit and principle are the same. It's good to hear that even though we're far apart geographically, we're close together in what we're trying to do and how we're going about it.

My question, specifically, has to do with Nelson amendment projects which are now in the Department of Labor. This is an important part of our overall program, because it means a chance for rehabilitation and training for all our workers, people 45 and over, who may not have succeeded before in the labor market. Some of our reservations have availed themselves of Nelson amendment projects with very good results. We'd like to know what machinery is being set up by Labor for the handling of Nelson projects?

CHAIRMAN: Contrary to what you just said, the Nelson amendment is not yet in the Department of Labor. It's retained within OEO.

Z. S. COX: Before going on let me say that no one is more stupid than an attorney or more stupid than this attorney! Tell me what the Scheuer - Nelson amendment is. Is it Community Action programs?

CHAIRMAN: The Nelson - Scheuer items are amendments to the Equal Employment Opportunity Act. The Nelson amendment, I should guess, is of more interest to the tribal council than Scheuer. They represent Manpower Programs for work experience for other than youth. Let's put it this way, they're set up to give work experience and employment training to -- what shall I say, the post-youthful employed? -- 22 and over.

REESE: The Labor Department and OEO are negotiating takeover of the Nelson - Scheuer amendments right now. We're very close to final agreement. Those who may have Nelson projects, meanwhile, I'm sure will have funds for whatever period they contracted for.

I would say that, within a month, we'll have guidelines on how to proceed as the Labor Department looks at these programs. Specifically, guidelines will be coming out shortly as to state plans, how much money is available for your community and how much you can expect next year. Those who have programs can probably rest easy in that you'll have some priority next year.

TREUER: While it's comforting that there will be priority for those who have programs, this leaves the majority of reservations out of the picture because they don't yet have Nelson amendment programs.

There are seven reservations in Minnesota with Community Action programs, two with Nelson amendment programs, and others are knocking at the door. Applications are in for most of the others, in addition to the two who want refunding. So, your words gave some conflict in our case to two out of seven. Also, I'm not clear on who and how: who will administer this, in Labor, and how?

REESE: Well, Neighborhood Youth Corps will be extended under another name, the Bureau of Work Programs which will administer NYC and Nelson - Scheuer amendments.

You'll learn from your OEO source who will pick up the program and, as in all federal programs, that office will have just so much money. Which program will be funded is the eternal question. How much money is available?

Z. S. COX: To those fine people employed by the Bureau of Indian Affairs, or anyone else who's for American Indians, I beg of you to do two things. One, be willing to say "no" and tell them why it's "no" just as soon as it's "no!" If you know you don't have enough funds, then do what you will with your funding and give your money to those you know are going to get it! Tell the others there's no more money. Don't say, "You have a wonderful program; we're going to try," then pull the rug from under these people. Please be willing to say "no!"

Also, can't you cut the time required for Indian programs, cut the red tape and delegate authority and responsibility for a decision?

I ask this on behalf of all, because they keep hoping and are excited about doing this thing. They get all worked up when they're told, "Yes, yours fits," and they're led on and on, until they're too weak to crawl away.

REESE: To defend the bureaucrat for one moment, we work by a budget from Congress. I'd love to be able to tell someone we have it or we don't have it, but sometimes we don't know! There's planning that must precede any program! You have to fight for your program!

Z. S. COX: I recognize that, but once you get the money, commit it to good programs and it'll save everyone.

REESE: I wish we could. We'll do our best.

CHAIRMAN: What shall we do, Mr. Cox, about a tribal council which proposes a Neighborhood Youth program last July, and to whom we said "O.K., there's money from State allocations and it's yours." As of yesterday, February 15th, I've not received the program! Should I continue to deny the right of someone else in that State to take a crack at it?

Z. S. COX: No, sir, I believe you reached a point -- maybe yesterday -- when that particular tribe should be cut off and another can be told their program is approved.

FORREST: Mr. Schmidt, does your office have branches in each of the area offices?

SCHMIDT: Yes, it does.

FORREST: In California, too?

SCHMIDT: Excuse me, in California we do not have!

FORREST: Why not?

SCHMIDT: That's a good question that's never been raised before so far as I know. Indian people are fairly well dispersed. I recognize there's a large group in Los Angeles. Our particular assignment is attracting companies to reservations where we anticipate a substantial pool of unemployed people and, to my knowledge, there hasn't been a large group of unemployed people in particular locations of California.

FORREST: I think we need some investigating, because we do have large numbers of unemployed in California! Since California has the heaviest industrial growth of any state, it seems kind of odd that the Bureau of Indian Affairs shouldn't consider Indian development on those reservations. Is there any possibility you can set up a branch office in California in the very near future?

SCHMIDT: I'd certainly be glad to discuss it with the Commissioner.

BENEDICT: I'm from Poway, California. I'm writing the Scheuer program for non-Indians. I'm extremely excited about the possibilities and would therefore disagreee with the Chairman. It seems to me, Scheuer programs have the greatest promise for Indian reservations in that whole sectors of people are so absolutely lacking in vocational training. Many Indians are not college bound due to regrettable discrimination by many school systems. They look at Indians, see their color, and stick them in with many minority people in nonvocational schools. Indians find themselves out of high school and not suited to go on. The Scheuer amendment gives a greatly motivated person a chance to make a career approach to professionalism. I think it's what people in this country need more than any other single thing.

I would respectfully ask the Chairman and those here from the Labor Department to level with these people. It is not true, gentlemen, that there's a list on Scheuer or that a list exists! The chances of any Scheuer programs going to all, except perhaps the very largest reservations, are extremely slight. It's a large demonstration program and in my view, with respect to money, it's capricious to raise the hopes of small reservations that they might get a Scheuer program this year. I would beg you to tell these tribal chairmen there isn't a chance in 1967 of a Scheuer grant. There's a limit of $500,000 on Scheuer grants. This eliminates smaller reservations which can't even consider a Manpower program of that size. I repeat what Mr. Cox said that you please level on this so we don't spin our wheels and get even more disillusioned than we've been in the past.

That is my chief reason for speaking. The other is to ask if I understood correctly that it's the hope of Nelson - Scheuer people to upgrade the Nelson programs toward the Scheuer philosophy of real jobs with continuing features, instead of "green thumb" jobs?

CHAIRMAN: The Nelson - Scheuer program has been conducted by the Office of Equal Opportunity. We don't have a list such as you indicated, although I believe there's been liaison with the respective Washington offices of Labor and OEO. I do know that the Nelson - Scheuer appropriation for 1967 is $79-million. I understand that Nelson - Scheuer operates on a rather rigid state allocation basis, somewhat differently than Youth Corps.

TREUER: Isn't it all mortgaged now?

CHAIRMAN: I don't know. Do you mean state by state?

TREUER: I understand all Nelson money except a very small amount is already committed in an agreement with OEO and that there's no new money.

CHAIRMAN: That could be, for all I know!

FORREST: Mr. Schmidt, you spoke of meeting with the head of your department to talk about a branch office in California. Do you think there could be a more concrete date for that?

SCHMIDT: I should explain that we have an Industrial Development Office in Los Angeles, California. We also have Employment Assistance in Los Angeles. We don't have authorization for additional positions, but we'd be glad to take it under consideration after hearing your story. As I said, this is the first time anybody from California has ever expressed interest in the service.

OLIVAS: I don't think we, from California, have much chance to meet with the Commissioner in Washington. We'd certainly like to ask you to arrange a meeting with him today. We're interested in industrial development in California and have been for a long time.

SCHMIDT: I'd be happy to arrange such a meeting if you'll tell me where I can get in touch with you, so we can decide on a time.

FORREST: Just send up your smoke signal!

RODRIQUEZ: We had Mr. Zachary of the L.A. office for a whole week to expose tribal leaders to the types of programs available to them. We can only advise and inform them of what's available. That's as far as we can go. We can't tell them what to do or how to do it, but if they express desire to be helped, we give them technical assistance under OEO. Some of these people have been exposed and it's up to them to get out of their little shell and go ahead with these things.

ARNOLD COX: A concerted effort should be made by all of us to supplement funds, if necessary, to see that this type of program goes into effect, because I think there's much interest in it. Many people, particularly older Indians, are vitally concerned about economic benefits in a training program. Possibly we should go on record indicating great interest in this particular program.

TREUER: With all due respect, our information is somewhat similar to Attorney Benedict's information. We're now 7 months into the fiscal year, nearing the 8th month, and we're talking about a package of over $90-million. We've been given to understand, and have been in close touch with OEO people, that their share of Nelson money is the same as last year and that the balance will go into Labor.

We, and many other reservations, spoke with Mr. Battle and Mr. Howard two months ago. At that time, the vehicle of transfer for these funds, a letter of agreement between OEO and Labor, was about to be consummated.

Two months is a lengthy consummation! With time running out, and increasing word about mortgaging of these monies before the lines of disbursement are even cleared up, it would behoove everyone to get as prompt a clarification as possible in all fairness. Otherwise, we'll be confronted with 11th-hour funding at fiscal year end to obligate funds with minimum tribal involvement which we strongly believe the tribe is entitled to. We cannot impress this too strongly!

CHAIRMAN: I can only endorse your statement. I have no more interest in 11th-hour funding than anyone else, believe me!

MRS. KINLEY: I didn't hear anything about development concerning resources. Did you leave out resource development, and if you did, why?

MR. SCHMIDT: No, the subject was planning reservation development. I said we must consider human development as well as resource development and we couldn't concentrate on only one. We should make it total reservation development and not try to separate it into land, water or cattle and leave out the people.

WALKER: Many requested that Nelson monies be administered through the Indian desk. Has a decision been made? Will the money be continued? Will they go to Department of Labor and, if they do, will tribes have any kind of voice in how this money is handled?

CHAIRMAN: I don't know the answer, but I can tell you what I've heard. One of the points of nonagreement between the OEO committee and the group from Labor goes to this very point. The Labor Department takes the position that the Nelson Amendment programs, like NYC programs, should be handled through respective regional offices. OEO has taken the position that it would be better for Labor to get up some kind of counterpart of the present OEO Indian Affairs desk. Now, that's rumor! For your information, I believe there's another unresolved aspect in the nature of the funding. It's handled by a cost reimbursement contract and not through a grant, which is characteristic of all OEO funding including the Nelson programs. These are somewhat technical matters.

KATT: I'd like to make a resolution, if it's in order, that we go on record as a panel for fortification of the Nelson Amendment for Indian programs and that the panel wishes to express the urgency of securing adequate funds to meet needs of the reservations. We feel the Nelson Amendment will be a wonderful job-training program.

I come from a tribe, but I'm representing CAP, actually, so it might be wise to have this motion made by an Indian delegate. I withdraw in favor of someone else.

CHAIRMAN: The resolution will be attributed to Mr. Forrest by his assent. Do we need discussion?

OLIVAS: Just a point of information for the delegates. The subject of the resolution is that the Labor Department be requested to establish prompt funding procedures for Nelson funds.

JOURDAIN: Red Lake will second the motion.

CHAIRMAN: Is there further discussion?

Z. S. COX: A point of information, Mr. Chairman. I'd like to ask the Indian people here if they feel they fully understand what's been presented. Could I see a show of hands, please? If you understand what this resolution is about, raise your hand!

I have five.

Of those representing reservations, how many feel they don't fully understand this motion? A show of hands, please?

I make this a point because in Las Vegas, Chicago and Washington, newspapers report that Indians have passed this, that and the other. I'm sure this is good even though I don't understand and couldn't vote. At meetings like this, I think it's an error to have an action resolution by the group.

CHAIRMAN: There were several hands indicating some lack of understanding ... Colonel?

KATT: Yes, sir. People in positions that require distribution of money are faced many times with more than one request for limited funds.

So anything we can do to help get things moving in Washington is the purpose of this resolution. A little action is what we're trying to get to help us get things moving on a reservation level.

LE BEAU: Mr. LeBeau from Rosebud. If we can be of assistance, we want to know so negotiations can get started.

SALAZAR: For clarification I suggest the resolution, as drafted, be read prior to voting.

CHAIRMAN: Very good. If there's no other question, I think we can vote.

Those in favor, please raise your hands!

Those opposed!

The motion, having been duly made and seconded, was carried. . . . . .

Excerpted From:

PANEL NO. 9-B

PLANNING AND DEVELOPMENT OF RESERVATION PROGRAMS

Chairman	William R. Carmack Assistant Commissioner, Community Services Bureau of Indian Affairs Washington, D.C.
Recorder	Merle S. Kinvig Employment Service Director State Office Operations Minnesota State Employment Service Minneapolis, Minnesota
Speaker	Vine Deloria Executive Director National Congress of American Indians Denver, Colorado

Report on the Fort Apache Development Corporation
Presented by: Ronnie Lupe, Chairman
Fort Apache Tribal Council, Arizona

Report on the Laguna Pueblo Development Program
Presented by: Clarence Acoya, Executive Director,
Commission on Indians, New Mexico

Other Participants

Herman E. Cameron	Chairman, Bay Mills Indian Community State Commission on Indian Affairs Brimley, Michigan
Frank Ducheneaux	Chairman Cheyenne River Sioux Tribe Eagle Butte, South Dakota
Oswald C. George	Tribal Vice Chairman Coeur d'Alene Tribe Plummer, Idaho
W. E. McIntosh (Dode)	Principal Chief, Creek Nation Tulsa, Oklahoma
Byron Mallott	Representative at Large Council of Five Chiefs - Yakutal Juneau, Alaska
Earl Boyd Pierce	Cherokee Nation Muskogee, Oklahoma

Excerpted From:
PANEL NO. 9-B (Continued)

Other Participants (Continued)

Jerry Rambler	Councilman, San Carlos Apache Tribe San Carlos, Arizona
David W. Stevens	Pennsylvania State University University Park, Pennsylvania

DELORIA: We have found that Indians need a limited amount of housing. For the most part their educational needs outside the scholarship area are generally worked in with county and State school systems. These are ideal places to begin adult education and other programs to develop an indian community. You can't talk about tribes as all alike when you're talking about 100,000 people on one hand and 500 on the other. We should look at the small tribe as a development project and then get some muscle to solve problems.

Larger tribes have their programs and yet, too often, the government tries to force a larger tribe into a pattern that fits a city, State or municipality. We must set up definitions.

We must keep in touch with our Congressmen to point out the need for increased appropriations. We must keep OEO programs funded for reservations. It's time everyone lived up to their promises.

Too often we come to these meetings, and, because our tribes are different, we feel we have nothing in common. We should sit down and work on these programs together.

CHAIRMAN: Now a report on the Apache Development Corporation.

LUPE: It's always a pleasure to talk with those genuinely interested in the needs and welfare of the American Indian.

The paramount task immediately before us is to provide Indians an opportunity for full employment. I'd like to paint two pictures for you: one of progress made and hope for the future; the other, of a great number of depressed, unemployed people, still cold and hungry, seeking a chance to become employed.

I'm proud to say the Apache tribe has made progress in attaining a higher standard of living. Much of this progress has been gained in the last nine years.

Our reservation is blessed with a bounty of natural resources including valuable timber, vast expanses of grazing land, some minerals and water. Nine years ago, the tribe embarked on an ambitious program to develop its recreational resources, primarily to create employment opportunities for tribal members. With profits from sale of timber, hundreds of camp grounds were constructed; lakes were impounded; motels, service stations and stores were built; homesite areas and resort complexes were developed, and fish management programs were initiated. The success of this venture has been recognized throughout the nation and similar recreational programs are being adopted by a number of tribes.

But, more importantly, it has paid its own way and provided employment opportunities for 60 to 100 Apaches each year. It grosses more than $1-million yearly and makes a respectable net profit.

A $2-million loan from the Federal Government to construct a saw-planing mill proved to be an important shot in the arm. Annual sales of more than $2.25-million in timber products have made possible employment of 140 members of the tribe and a payroll of some $650,000 per year. It has proven that tribes can operate successful business ventures.

Individual Indian cattle owners assume more operation responsibilities each year. Tribal enterprise provides employment for 8 to 12 Indians and shows a net annual profit of about $40,000.

Through a revolving loan program, tribal members have made some progress in construction of modern homes. About 60 families have been moved from shacks to new homes in the past 5 years. With cooperation of Public Health Service, water and sewer facilities have been provided for five of our smaller communities. In addition, medical and hospital facilities have been expanded. Most of our young people now have opportunity to attend good schools located on the reservation and adequate grants and scholarships provided by the tribe and Bureau of Indian Affairs are available for those seeking a college education.

But the other side must be shown, because a large segment of our people cannot be overlooked. Arizona State Employment Service has endeavored to assist us by establishing a branch office at Ft. Apache. In spite of employment increase through expansion of tribal enterprises, 65 percent of our employables are out of work. Some 35 percent cannot even find jobs during the summer. Average family income is still about $1100 per year, approximately one-fifth the national average.

We've been unable to secure FHA and VA housing loans and still have more than 800 families living in substandard housing. We're informed that revolving loan funds are exhausted and expansion of tribal enterprises has come to a virtual standstill due to lack of investment capital.

When the loan was secured for the sawmill, the government took an assignment of all present and future income as security! This, of course, has made it practically impossible to obtain investment funds from private sources.

Because of the language barrier, Head Start programs must be implemented and our facilities must be expanded to provide general education and vocational training. Housing, health and sanitation needs must be improved so available workers can get to jobsites.

These problems cannot be separated from the problem of unemployment. Unless investment capital is found to expand our industries, we'll still have 35 to 60 percent of our people unemployed.

ACOYA: The Laguna Pueblo with a population of approximately 2500 is located about 45 miles west of Albuquerque. We have a membership of about 5000. We have about 410,000 acres.

In any development, it's very essential there be a partnership between the government, the state and your tribe.

Most of you have heard that Laguna owns one of the largest uranium mines in the United States. Actual production of uranium involved something like 12, 000 acres.

In provisions for employment, Anaconda Company and the Pueblo agreed that Pueblos be given preference to job opportunities and, at the peak of production, approximately 365 of our people were involved. It was not unusual for operators of heavy equipment to earn as much as $700 a month. This brought in approximately $2-million in income to the people.

The company initiated a program to train our people as operators of heavy equipment. It gave the people a tremendous boost. Should the uranium industry dwindle they could go outside the Pueblo to find jobs and this is exactly what they've done.

I think this gave people their first actual taste of advantages. Not only did they individually see possibilities, but it meant something to the tribe. The Pueblo invested something like $14-million.

The Pueblo investment program budget is around $500, 000 and we're a corporation, but at the same time, we still have our traditions, customs and so forth.

There's also development of human resources through private industry. All of us are becoming more aware that industry is interested in us, but we should have more mutual feeling for each other. The tribes need to show initiative. I think one thing's important when you deal with industry, is to make sure your local townspeople become involved. At the time we were dealing with Anaconda, we got the local townspeople involved and all our people! We asked if this was what they really wanted. Some of us felt the corporation should put up at least 50 percent of the costs, but it turned out that we put up the entire amount to get the industry.

We were asked, and agreed, to put up a building. We have a 40, 000 square foot building that cost the Pueblo $455, 000 and we gave the corporation a loan of $485, 000 for equipment and costs. The corporation pays it back with six percent interest.

The training program initially involved 40 people. Aptitude testing was done by New Mexico State Employment,training came from the Alberquerque Vocational Institute under the New Mexico Vocational Education Department and the whole thing was paid for by the Bureau of Indian Affairs.

They have no Indian college graduates at the plant, but people with training have been placed in executive positions. We have 4 of our people out of 12 serving in that capacity now so we're gradually getting involved. We want to get involved in management. Today, the Neutronics Plant is employing 150 of our people.

I think the government and the State of New Mexico have benefited greatly. These people have paid corporate and income taxes of $125, 000! You can see that this isn't a program we might call a "handout" to Indians! It's a self-help program in which the government, the state and all people involved benefit. It's necessary that we show initiative. Advertise in the Wall Street Journal if you have to! We don't want to be out on a limb with a corporation that goes broke and sticks you with a big building or something of this sort.

CHAIRMAN: I'm interested, Clarence, in your point that if the development is to be solid, it must begin with the people themselves.

DUCHENEAUX: I have hopes of being able to take something back to my reservation. I find the same old thing, however. We only discuss the problems at these many meetings and I've been trying to find out why this is. As I look at this thing, we're disorganized at the top! We need an Indian Coordinator in Washington, D. C., to get something definite accomplished! (Applause)

STEVENS: I want to ask what role he sees for BIA, in fulfilling the idea of coordinating the needs of the tribes with Washington?

DELORIA: For over a year, we've been working on economic development and the

Bureau of Indian Affairs claims they work on economic development, but they do it by areas. If you're in the Aberdeen area, you don't know what's being developed in the Minneapolis area.

For example, we've compared land purchase practices in Aberdeen and Portland, and they don't appear to be by the same government, let alone the same department!

If the tribes stick together, support appropriations and map out programs, I think we can get development. If we all go our separate ways, complaining because the Bureau didn't do this or Public Health didn't do that, just filing complaints 24 hours a day, then things won't go our way.

If we stick to very simple issues such as credit, coordination, housing and employment, if we don't vary and if we stay on the Bureau to make them work for us, I think we'll be all right.

RAMBLER: Clarence said much of this information is to come from somebody and it should really come from us. For a long time the government has been saying, "This is good for you and that is good for you." But now policy has changed and the government is willing to listen to us. It's an opportunity to do something for our people. Initiative is what's lacking! We've attended meetings and heard a lot of good things, but when we go back home I know they die! We don't carry them to our people!

CAMERON: At present, is part of the BIA serving as a clearinghouse where things may be directed?

CHAIRMAN: Yes, sir. George Schmidt is Chief of the Branch of Industrial Development and, presumably, will be a new assistant commissioner. He's now on the Board as a consultant.

This branch of industrial development is supposed to work full time with industry to interest them in settling in Indian country. I've personally attended two meetings Secretary Udall has held with industrial leaders, discussing Indian country and what the Bureau can do to aid their consideration of a location that would involve employing Indians.

Yes, we can say that George Schmidt knows of many industries actively considering a location on Indian reservations, but, when you say that, you haven't said much, because Indian reservations constitute only two percent of the land mass of the United States. At this point, local initiative becomes exceedingly important. It's confusing from the point of view of an industrialist. He says maybe he'd be willing to locate on a reservation and employ Indian people, but somebody must help finance me. But then he has 80 choices at least! He has hundreds, really! Involvement of the Indian people is absolutely essential. They must have a plan, know what they want, what they must offer and what they can offer!

DELORIA: This idea, that you should sit down only with people who can put an electronics factory on your reservation is wrong.

I came here with Vernon Jake who has a small tribe. They want a filling station. Give them a couple of filling stations and laundromats! It isn't a terribly big thing, but you're not talking about California and all it's scattered groups, or Nevada's small tribes, or western Washington's small tribes, or many of the Pueblo. Oklahoma's tribes are split up, too. I don't think you should concentrate solely on big electronics factories! You're talking about only 10 or 11 big tribes! Jump on the fieldmen! It doesn't take much to start a gas station or cafe for a little income and to put people to work. You can have 8 or 10 men employed in a 24-hour gas station.

If I was Commissioner, I'd jump on the Nevada agency! They have land near Las Vegas and Reno and could be developing cafes and 24-hour gas stations. It may not be nice to talk about "dirty" work, but we must get down to basics. About 80 percent of the tribes are small and don't need much. The problems aren't always so big. If you always try to develop these showcase projects, you won't get anything done.

CHAIRMAN: I don't know that I disagree. In meetings of this kind, we fall into the inevitable trap, even though we know better. I'm talking about Indians and we do forget that needs are varied among Indians. It's very easy to overlook things and it's probably correct we focus more on big ones, trying to make a splash or attract attention. In so doing, maybe we overlook 50 opportunities for a small beginning to accomplish something within our resources.

GEORGE: Mr. Acoya, you mentioned $500,000 a year from your industry. Is that royalties or wages of those working in the plant?

ACOYA: Income derived by 150 people who work there.

GEORGE: How much royalties does the tribe get? How much does Anaconda take out of this?

ACOYA: It depends on the amount of ore they extract each month, under their contract with AEC, and it depends on the ore value. If they take out, say $500,000 worth in a month, the Pueblo will get around $50,000.

CHAIRMAN: Did I hear a question somewhere, or a comment? (Pause) I'm just demonstrating that people from the Bureau can stand and not say anything.

DELORIA: You don't have to be quiet to do that!

CHAIRMAN: I should not feed "straight" lines.

I'll tell you what's wrong. This is the first panel with all Indian leaders. The other panels had all "Feds" and that's why the questions are coming so much faster.

You're all bureaucrats too, but you work for the tribes instead of the government!

STEVENS: It was brought up yesterday that most reservation Indians spend their income on local services owned by non-Indians such as the small service operation, grocery store, gas station and things Mr. Acoya mentioned. These can be real opportunities. I'm a little more pessimistic, however, on expecting initiative from the tribe. I'm not sure individual members of the tribe recognize profitable opportunities. I'm not really sure that local agencies couldn't better act in this area. In other words, everyone must eat and everyone buys gasoline. Why not buy them from Indians?

CHAIRMAN: In other words, satellite businesses that grow around industries and population centers.

PIERCE: Mr. Carmack, as you know, we've committed substantial sums of tribal money to some projects. Among other things we're attempting to build a culture center, museum, library and outdoor amphitheater. The projected cost is in the neighborhood of $2-million. We're at a point where we must have help! Can anyone here give us guidance in obtaining a grant form, say, Economic Development Administration, or some other organization?

A MAN: Give them a shoe factory. All our shoes come from Italy!

PIERCE: Of course, it's a credit matter and we'd have to put up our resources and property to obtain money. We're reluctant to do it.

Can you make a suggestion on how we can get some relief within the next, say, 60 days to 6 months?

CHAIRMAN: Not know the specifics, Mr. Pierce, I'm unable to say more other than we ought to sit down and talk at greater length.

McINTOSH: The problem is in regard to industry. There are 400 Indians here, representing the tribes of North America. There are executives and agency men meeting with us. This is probably a communication problem, but I've met only one man representing industry! This is a tremendous meeting and Indians from throughout the United States are here. Why weren't various industries around the country notified of this meeting, so they could be represented too?

We shouldn't have 25 representatives here. We should have 500 here to help solve this unemployment problem! (Applause)

Excerpted From:

PANEL NO. 10

RESEARCH ON PROBLEMS OF EMPLOYABILITY AND EMPLOYMENT

Chairman	Ralph Walker Supervisory Program Analyst U.S. Department of Labor Bureau of Employment Security Washington, D. C.
Recorder	Ben Evans Chief of Placement Commission Montana State Employment Service Helena, Montana
Speaker	Keith Jewitt Dean of Academic Affairs Black Hills State College Spearfish, South Dakota

Other Participants

Fred Featherstone	Employment Service Advisor U.S. Department of Labor Bureau of Employment Security Kansas City, Missouri
Mrs. Mabel Harris	Social Worker, OEO Indian Programs Sac and Fox of Oklahoma Oklahoma City, Oklahoma
Donald Huntley	District Manager Wisconsin State Employment Service Green Bay, Wisconsin
Ralph Perdue	Board Member - OEO Fairbanks, Alaska
Benedict Quigno	Secretary Saginaw Chippewa Tribe of Michigan and Michigan State Commission on Indian Affairs Mt. Pleasant, Michigan
Crosslin Smith	Tribal Resource Officer Cherokee Tribe Tahlequah, Oklahoma
Lewis Zadoka	Chairman Wichita Indian Tribe of Oklahoma Anadarko, Oklahoma

CHAIRMAN: The object of this session is to discuss the research problems of manpower and to get ideas for research. Dr. Jewitt is our first speaker.

DR. JEWITT: My field is sociology and education administration. I'm very much interested in research as it applies to the American Indian.

Black Hills State College is a small school of about 1,800 with a liberal arts program. We have a sizable interest in Indian students. We're relatively close to the Pine Ridge Reservation, the Rosebud, Cheyenne and so on.

Meetings held this morning were concerned with what ought to be. In research, we're not concerned with what ought to be, we're trying to find out "what is"!

The American Indian has a certain uniqueness that's been overlooked. He has, in a sense, been tested to death and he wonders for what purpose. We've used testing devices which are not appropriate for him. We've assumed he's familiar with the language of the testing technique.

For instance, on a reservation in South Dakota last fall, two young boys aged three and four were being taken to a center for testing and were assumed to be mentally retarded. It was assumed they were 8 and 6 and could not use the English language! The mother was conversant in English to a limited extent and when the social worker wanted to know their ages, she said 8 and 6! Actually they were 3 and 4.

In Indian tradition, the names of great leaders who came to mind are Red Jacket, Corn Planter, Sitting Bull, Osceola, Victoria, Geronimo and others. This land was theirs. Now, their people have been placed in a position of inferiority in their own land. Let's keep that in mind.

Another thing we should keep in mind is that traditionally they have lived in rural existence and still do. This is their way of life. We recognize, of course, that rural existence is a passing scene in the U.S.

The American Indian shares his possessions to a greater extent than the non-Indian, with those he identifies as friend. A Sioux Indian said, "Let's Wateca" -- "Let's share." Among the Sioux, there's a custom not unique to them. When friends eat with them and food remains after the meal, guests have the right to take it home with them. They take it home and "Wateca": eat at their leisure and think over all that was said during the meal.

In a research project, we must exercise extreme care to get only that which the Indian people really said; a gesture, the lack of a gesture, crooking a finger or winking an eye. We have not, I feel, gotten a true picture of the subtleties of Indian communication.

My friends of Sioux background, for example, have looked at studies that were conducted by reputable institutions and said, "This is not really the way it is, this is not really what was said."

It is probable the American Indian has a difficult time of understanding the dominant non-Indian society. He's at somewhat of a loss to understand why the non-Indian does as he does. Let me quote something to underscore this point. This is Spotted Tail, chief of one group of the Sioux tribe, and he's speaking to Colonel Dodge who was then, in the 1870's, the commander of the military district in south-central South Dakota. Spotted Tail is talking to him about religion.

"Black Beard, I have a serious question to ask you about religion. I am bothered about what to believe. Some years ago a good man came to us, talked me out of all my faults and, thinking he must know more of these matters than an ignorant Indian, I joined his church and became a Methodist. After a while, he went away. Then another man came and talked and I became a Baptist. Another man came and talked and I became a Presbyterian. Now another comes and wants me to become an Episcopalian. What do you think? I've about made up my mind they don't know any more about it than _I_ did at first. White men have education and books and should know what to do, but hardly any two of them agree on what should be done."

Here is another quote, at about the same time from the area we now call Wyoming. The man speaking is Watchakee, one of the Shoshones.

"We are glad, sir, that you have so briefly but kindly come among us. I shall speak to you freely of the many wrongs we have suffered at the hands of the white man. There are things to be noted and remembered, but I cannot hope to express half of what is in our hearts because they are too full for words, full of disappointment, deep sadness and grief unexpressable. Great times with the tomahawk kindles in our hearts the fires of desperation. The white man who possesses the whole vast country from sea to sea, who roams over it and lives where he likes cannot know the cramp we feel in this little spot with the undying remembrance that every foot of what you call America not very long ago belonged to the red man. The great spirit gave it to us his many tribes and we were all happy in our freedom. The white man, in ways we know not of, learned some things we did not know of making superior wars with terrible weapons and there was no end to the hordes of men that followed from beyond the sea. We get by cultivating the land, hunting and fishing, sometimes nearly starved and half-naked, as you see us. Do you wonder, sir, why we have fits of desperation and want to avenge?"

The American Indian, we must keep in mind, feels he is on the horns of a dilemma. Should he be a Presbyterian, a Methodist, or what? He has tradition of which he is justifiably proud. *The Indian*, as we see him today, *is an accumulation of that which has gone before*! We cannot ask that the Indian forget his past because it is part of his psychic make-up. In our research projects, we're attempting to understand him as completely as we can.

As I see it, there are three groups of Indians; one that harps back to the days of pre-reservation, a second that is oriented to a reservation existence and a third which is attempting to become modern and lose their identity with the past. These three groups are our research project.

Through our college, we're trying to understand this category of people as a complete pattern. We've divided the groups into two categories; those who have been successful in going out into the world and those who on the other hand, have been unsuccessful. I'm speaking of a character pattern of existence. We're trying to find the social and psychological characteristics of persons who succeed and of persons who do not succeed.

Another factor is that we're dealing with the non-Indian. It's one thing for the Indian to be motivated into living in a community, but he must work with the non-Indian. We're assuming, and I think it's valid assumption, that there's resistance to the Indian in the non-Indian community. We're trying to measure the nature and extent of this resistance.

FEATHERSTONE: Uniqueness of the reservation should be taken into consideration in developing training programs. We must have knowledge of the uniquenesses of each reservation where training is to be developed.

I've heard the suggestion that Indian counselors be employed to work among Indians, because they'll be more accepted than non-Indians. I'm sure it has good basis. In the Employment Service, there is no possibility of having only Indians work with Indians.

Another suggestion was that Indian employment policy should be more flexible in government subsidy programs. There needs to be closer understanding between the employer and employee. Research in this area is necessary, but won't be the complete answer. Perhaps it would tell us what not to do.

I'm not sure I want to mention in relation to research that the Bureau of Indian Affairs should be reconstructed. I'm not ... (Laughter) (Continuing): ... in disagreement with the idea. I don't know that much about it. I happen to work in a bureaucracy, too! (Laughter)

(Continuing): There should be flexibility to try different kinds of things in research, but I'm not about to suggest that proposal as a research project!

MRS. HARRIS: I say it's lack of communication from Indian to non-Indian. It doesn't matter if I'm a member of a person's tribe or not. If he knows I'm an Indian he's relaxed and will tell me his needs. I work with Indians of all tribes and we don't speak the same language, but I'm Indian and that's enough for them. You have to communicate. They've reached the point where they don't believe anyone but an Indian and we're getting so we don't believe each other! The purpose, however, is to have Indians work with each other.

In this conference I've heard about reservation problems and they are deep, but in urban areas it's worse. My heart goes out to those people. But I also communicate with non-Indians. I can tell an Indian, "Go there for training or for school," and because an Indian told him, he'll go!

We try to contact an agency, to alert them to a certain party and ask if they'll sit down and talk to him. It's been very successful. We Indians don't want your jobs. We don't want high positions. We just want to be the ones who talk to Indians! We don't have the education for research jobs and Bureau jobs. Sometimes what you've recorded in research is not what was meant. You express it in a way an Indian would not express it and a little fact might make a lot of difference. I'm very happy that people have spent time and money in research, but I don't think reconstructing the Bureau would solve anything.

I've been to many conferences, but our people are getting poorer every day. That's the point! I don't care if there's a Bureau for 100 or more years, but an Indian is Bureau Commissioner and it's just the idea that someone is there to help us. Mr. Bennett is going to help us. It's a feeling we Indians have about each other.

There are many Indians in each community who are well qualified to counsel Indians, to talk with them and to tell them about programs that are available.

SMITH: I wholeheartedly agree and, frankly, we're surveyed and researched to death as Indians. Money has been put into research and surveys that should have been utilized elsewhere. We've resisted surveys. The psychology of the Indian is deeply rooted and hard to appreciate. I think the only possible way to understand the Indian is to have lived his life from birth while holding on to the traditional ways. What group, Doctor, was the successful one within a tribe?

DR. JEWITT: I can't answer that at this time. We don't know.

It would seem that those who are successful are, loosely using the term, progressive.

PERDUE: I agree there should be research, but it should be on how much money they appropriate for Indian use and how much of it actually goes to the Indian! We did our own unofficial research and it was about 10 percent! The other 90 percent was for traveling, paper work, office administration and all that jazz. If you could make it, 10 percent for administration and 90 percent for the Indian, you might solve the problem.

We're not waiting for a bureau any more on employment in Alaska! We're taking the necessary steps to get employment for poor people. We appointed an Aleut as director of the state OEO and various coordinators are being replaced. The majority will be Indian, Eskimo or Aleut. There are Indian people who must have welfare. That's a long subject and I could get into it, but I might say the wrong thing. The Bureau didn't contribute anything to me. I've always been independent. My family is independent. I own a jewelry store in Fairbanks and, this coming summer, I'll train an Indian as a clerk. That's one phase of the program. The other phase is through the Human Rights Commission and is in agreement with the Fairbanks Native Association composed of Indian, Eskimo and Aleut. We worked out a program with military bases for employment. We get a list of bi-monthly job openings on the bases.

Education is fine, but there's a lot more to it. You can have an education, but if you don't have ambition, the education is no good. If we find an Indian with no education, we give him job training. I don't choose people because they're friends of mine either! I've taken alcoholics from skid row, put them on a job in the power plants and they've worked for three years! The mere fact they were recognized as an individual, as human beings, helped them. I tell them the world doesn't owe them a living, they owe the world something.

HUNTLEY: I agree wholeheartedly with Mrs. Harris. Number one, everyone in the room is here because of their experience. If you don't let Indians work with Indians they never will be able to educate themselves. If I don't see my staff members making mistakes I assume they're not doing anything.

Number two, I was recorder for the panel that restructured BIA. The reason for this, as I understood from Indian members, was that the urban Indian has as many or more problems than the reservation Indian. It was the understanding of the group that BIA was not in a position to offer services to the off-reservation Indian. The reason for the recommendation was that BIA be allowed to serve all Indians.

Number three, I get the feeling, in roaming around this hotel that the Indian is an outdoor individual with an outdoor culture. His body may be under the roof of the Hotel President, but his soul is under nature's roof. I'd like Dr. Jewitt to tell us if the Indian can enter the mainstream and still maintain his culture. Some Indians I've talked to seem to fear they would lose by going into the mainstream.

DR. JEWITT: At this stage I can't see how the American Indian can retain his traditions, essentially that of a rural existence, and be taken into the mainstream. I'll not mention it here, but I have a proposal for development of Indian resources on their land. In South Dakota we have about 25,000 Indians and, I would imagine, 4/5ths are on the land. If you put them in a town they're lost. How can you talk to them about the "3 R's" when they don't have food or heat, when the children haven't had a meal since school-lunch the day before? How can you talk about moral values -- I think I'd better sit down!

ZADOKA: Mr. Featherstone says you must first be an Indian to really understand the BIA. I've been an Indian all my life, I don't intend to change and I like it pretty good. (Laughter)

I have to agree with Mrs. Harris. I've made the transition from the white world to the Indian world. I went to public schools and college and now I'm back with the Indian where I belong. I have a wife who is non-Indian. We don't call her "white", 'cause she's more Indian than I am! When these "salesmen" want to talk to us about Indian affairs, she says, "There comes an old white man; I wonder what he's selling?" The only thing I can say in regard to research and employment is that I work for the Bureau, so I'm mixed up in this too!

QUIGNO: I have two proposals for research designed towards raising employability for Indians. We request concerned agency assistance in implementing and developing our long-range community development program. We need technical assistance and studies. There are university facilities nearby and personnel available to us. The potential warrants consideration for establishing the Saginaw-Chippewa as a demonstration project. They have unsuccessfully submitted a sociological research proposal. We're not participating in the economic benefits in our area.

Proposal number one relates to education, economic development, community facilities and development planning. It includes many other aspects. The tribe is small and resources limited, but probability of success is excellent. Benefits gained may be useful elsewhere.

Proposal number two is an industrial "Big Brother" program. The problems in urban versus reservation situations are vastly different. They make adjustment an awesome, shocking, often overwhelming experience that produces dropouts. We propose to institute a "Big Brother" program using industrial organizations, service clubs, churches, schools, union, state and federal agencies to help a relocatee become adjusted to an "away-from-home" situation. Volunteers would work with a new Indian employee-relocatee, take him to sporting events, bowling and other activities and provide support in the period of adjustment. There have been too few contacts. Follow-ups may help keep them in the basically very good training programs.

While here at the conference, can we be routed to the proper agency, resources or personnel to discuss these proposals? We feel they will help achieve the stated purpose of this conference; critical discussion of proposals and planning improvement or development of meaningful service programs.

FEATHERSTONE: I must have my say. First, one thing certainly happened as a result of what I said, we got some discussion going. Second, I can't claim all the comments I made. They were kind of "secondhand" in many instances, except those on Indian counselors. Indian people who were counselors said they thought it would be better in some instances if Indians were not counselors, because they felt that the Indians were much too hard, or much too tolerant! They felt that, many times, this was a hindrance rather than something that would help out.

Excerpted From:

PANEL NO. 11

SOCIAL AND CULTURAL CONSIDERATIONS

Chairman	William E. Amos Special Assistant for Human Resources Development Bureau of Employment Security, USES U.S. Department of Labor Washington, D. C.
Recorder	Robert Jackson Minority Group Representative Employment Security Department Seattle, Washington
Speaker	Dr. William H. Kelly Professor of Anthropology University of Arizona Tucson, Arizona

Other Participants

Frank Estes	Director of Program Development University of South Dakota Vermillion, South Dakota
Jack Jayne	Area Employment Assistance Officer Bureau of Indian Affairs Muskogee, Oklahoma
Mrs. Vynola Newkumet	Representative, Caddo Tribe Norman, Oklahoma
Owen Nielsen	Farm Placement Supervisor & Indian Program Employment Security Department Aberdeen, South Dakota
Tom Tommaney	Superintendent, Haskell Institute Lawrence, Kansas
Frank Wright	Representative of Tulalip Tribe Tacoma, Washington

CHAIRMAN: I think we've found in the last three or four years, that it's not a problem of getting a new instructional process, but a problem of getting Indians involved in training and education to develop certain skills and change certain attitudes and values, enabling them to move into the mainstream.

Let's look at their culture as their way of life. Let's look at all the attitudes, values, artifacts and social institutions of that culture. One part of culture is passing on a way of life to the young. In human development, the child is often a prodigy of his culture. Everyone at birth is just a few pounds of protoplasm and potentiality. What you become, within genetic capabilities, is the result of experiences and culture. Personality will be structured by early experiences.

In any massive Manpower Development Program concerning Indians and reservations, we must decide some very basic issues.

With a great deal of pleasure, I present Dr. William H. Kelly.

DR. KELLY: It has been my experience in Arizona that if you want a job, you can get special attention and special services from the State Employment Office by identifying yourself as an Indian.

My assignment is to speak on some social and cultural considerations in the development of Manpower Programs for Indians.

First, I'm going to suggest that the Bureau of Indian Affairs use an interpretation of the word "unemployed." Their approach to the "unemployment problem" has obscured some fundamental problems of Indian adjustment.

The Bureau of Indian Affairs for many years has talked of the "unemployed" as being all Indians under their jurisdiction who are not disabled, not in school or an institution, or who did not work during most weeks or months of the year. Under this system of classification, perhaps half of the adult male Indian population can be classed as unemployed. When a man is declared to be unemployed the thing to do is put him to work. The way to put him to work is to develop irrigation systems and cattle ranges on the reservations, to relocate him in some city where wage work is available or, most recently, to push programs of resource and industrial development on and near Indian land.

The whole business is heartwarming, thoroughly American, and acceptable to Congress, but not much help to the Indians! This is because economic solutions have been applied to a program which is basically social and psychological. Such programs are designed for the elite and the steady workers.

There are three broad classes of adult Indians: One, the Elite: the relatively small number who are well adjusted, educated and fully employed. Two, the Workers: well over half the total male population, 14 and older. This group includes the full-time workers, the part-time workers and, at any given time, the relatively few unemployed. Three, the Idle: this group far outnumbers the unemployed and includes, along with some of the "Workers," the chronically underemployed.

Although the Indian situation represents special problems, the "Workers" and "Idle" are well recognized in the U.S. Census and by Bureau of Labor Statistics. When USES designates a person as being unemployed, they mean he's looking for work and is willing and able to work. The concept is thus a measure of the economy and not the psychological or social condition of the Indian.

According to the Bureau of Indian Affairs, from 40 to 50 percent of American Indians are "unemployed." The following statement is from a speech delivered in Chicago in 1964 by the former Commissioner of Indian Affairs Dr. Philleo Nash: "Let me tell you how poor Indians are: Unemployment on the reservations runs between 40 and 50 percent -- 7 or 8 times the national average." In 1963 testimony before the Subcommittee on Employment and Manpower of the Senate Committee on Labor and Public Welfare, the Bureau of Indian Affairs filed the following statement: "Because it would be unrealistic to measure the need for employment on the reservations by the number of Indians actively seeking work without success, the Bureau has used another definition of unemployment. Our estimates include all Indians of working age who are neither unemployed, because of physical or mental handicaps, nor unavailable for employment because of enrollment in school, family responsibilities, or early retirement. The resulting survey, the first to be made simultaneously of all reservations, indicated a labor force of about 120,000, slightly more than half of whose members were employed. Half the employment, in turn, was of temporary nature."

Not 50 percent, not 30 percent, not even 10 percent of the Indians are unemployed! This does not mean that Indians are not in trouble; they're in plenty of trouble; but the descriptive words are idleness and social maladjustment.

My statement needs support. In the 1960 Census, slightly more than 9 percent of 163,337 Indian males were designated as being unemployed. In the same census, slightly more than 7 percent of the Papago and Pima Indian males of southern Arizona, were defined as unemployed. In a 1964 study of Papago employment, less than 4 percent of Papago males were found to be employed. The smaller percentage of unemployed found in our study results, I'm sure, from the special care we took to determine whether or not a man was actually in or out of the labor force for a given period.

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This is the magnitude -- 9 percent, 7 percent and 4 percent -- of an economic problem that can and should be met by economic measures.

The segment of the Indian population in social and psychological trouble is materially larger. In the same 1960 Census, 23 percent of all Indian males were tabulated as being outside the labor force and not in school or an institution. These are the idle, the physically and the mentally disabled. The 1964 Papago survey records 26 percent of adult males in this category, of whom 14 percent were idle and 12 percent disabled or over age. This is the highest percentage of idle men found in any ethnic group in this country!

There are two principal classes of Indian males who are listed as "idle" in any employment survey -- one class if diminishing and the other is expanding. The diminishing group, mostly reservation residents, is made up of the less acculturated men who are attempting to live by Indian values in the face of rapid economic change. They are reasonably well adjusted, spend a great deal of time in social and ceremonial activities, scrounge a living from their kinsmen and neighbors by engaging in occasional farm work or running a few head of cattle.

The expanding group is made up of men who are torn between Indian values and the Indian way of life and the demands of modern avenues for self-employment or wage work. They live on and off the reservations, seek work only sporadically, drink too much and at the wrong time, and come and go with little regard for their family and community responsibilities. The psychological nature of the situation in which these maladjusted men find themselves has been pointed out by Jack Waddell as follows:

> ". . . the most unstable and undependable . . . were those who could use English well, those who have had extended exposure to schools and vocational programs

> and those who comprehend the meaning of certain Anglo values. They seem to be among those most prone to job-jumping and voluntary unemployment. Much of it can be attributed to age and unreadiness to feel obliged to settle down, but much of the behavior can be explained in terms of dissonance or the inability to articulate the understanding they have of Anglo cultural values, with sufficient motivation to implement these values."

I haven't said one thing not already known, explicitly or implicitly, to field men of the U.S. Employment Service! To my knowledge, they've taken these factors into account and have paid special attention to the task of moving their Indian clients into the labor force. Work with Indians obviously emphasizes unusual placement measures, and even more, the testing, counseling, vocational training and job development aspects of the Employment Service.

But this is not enough, and there's little or nothing I know of that USES can do about it. The majority of American Indians, obviously, are reaching for their own version of American life. Definitely, this does not include the repudiation of their Indian heritage and it does not include assimilation.

If we accept this fact and the fact of maladjustment that seems to stem from a refusal to assimilate, the problem of the American Indian is placed in an entirely new perspective. The problem is biculturalism and neither the Indians, nor federal agencies, nor anyone else, really understand the first thing about this problem. To become bilingual is no great task. Neither is it difficult to be bicultural when the cultures trace to a common source such as the Judeo-Christian tradition. The difficult task is to live, simultaneously, with parts and pieces of two entirely different sets of cognitive orientations and values! For example you learn in one culture that man and nature are one and that man must learn to live with nature. In the second culture you learn that man and nature are worlds apart and that man must dominate nature. In one culture you learn the supernatural is both good and evil and that the supernatural gives and withdraws health, crops and fertility. In the second culture you learn that germs cause disease, hybrid seed determines the amount of a crop and that a little pill controls fertility. In one culture you learn to shake hands with Mr. B. and in the other culture you learn that perhaps you shouldn't shake hands with Mr. B. Just simple things like that.

The problem of reconciliation goes on every day and every hour, and even the most sophisticated Indian, is forever battling for cognitive control and for a sense of unity in the universe, especially in the universe of social relations, the things the Anglo-American takes for granted.

This battle for cognitive control, as I call it, is the result of bewilderment, discouragement and anger. The Indian, unaware of the causes of his difficulty, escapes pressure through idleness, erratic work habits, alcoholism and apathy.

When one culture in the bicultural mix is as dominant as the Anglo culture, a byproduct of the loss of cognitive control is a negative self-image. Only within the last year or two has this problem been attacked in any organized fashion and, I predict, the work will be a forerunner to studies and experiments aimed at methods for securing a normal, bicultural adjustment.

A great deal of work is needed to find perhaps the crucial sort of compromise that a child can make. What sort of things are being taught at school that this Indian child need not be taught, so he can take only that part of the other culture he will need, to live in our world.

The programs I refer to have been established by Robert Roessel in a new experimental school at Rough Rock on the Navajo Reservation, and by Father John F. Bryde in an equally new program at Pine Ridge Mission School in the Sioux country of South Dakota.

At Rough Rock, the Bureau of Indian Affairs in association with OEO is permitting Dr. Roessel to create a revolutionary system of education and community development. The philosophy of Rough Rock school is that it's possible to teach Indians to live in dignity as Indians, while participating in, and enjoying the benefits of, the American economic system. Navajo Indian leaders teach the history and folklore of Navajo life. Indian values and the Navajo language are taught side by side with the ABC's and new math. Indian children are deliberately taught that the Indian way, however outmoded it may be, is worthy in its own right and not the shabby product of ignorant primitives as most Americans view it. The school board is composed of five Navajo Indians who have had personal experience with biculturalism. They know what it means and let's hope they find some answer to pass on to Dr. Roessel that can be worked into the curriculum, so that the cognitive control these Indian youngsters had when they entered first grade, will not be taken from them as a result of educational experience.

Dr. Roessel and Father Bryde may not be on the right track as far as psychological theory is concerned, but if they're not, its certainly not their fault, because psychologists have not come up with the understanding of biculturalism we should have.

The U.S. Employment Service, because they made distinction between the man in the work force and the man not in the work force, can perhaps use it's influence to draw attention to this idle segment of the Indian population. It's a larger segment than the unemployed Indians. USES may be able to make an all out attack on this problem of idleness, which I contend is a normal reaction of the Indian to an extremely abnormal situation in which he finds himself.

CHAIRMAN: Thank you very much, Dr. Kelly.

I'd like to read something here: "They may function below their potential, because of a deficiency in educational background or because they don't know of various employment opportunities to which they could aspire. They may have such low self-esteem that it's difficult to see themselves as able to acquire or hold jobs for which they're otherwise capable. They may even be reluctant to train for better jobs, in the belief they'll find nothing open to them, which is based on the observed experiences of their friends and families. They may be socially underdeveloped, act impulsively and have difficulty getting along with co-workers and employers. They may not understand how to accept supervision, to develop and learn under it, or to tolerate any implied criticism. They may be irresponsible; lacking middle class standards of reliability. They may not show up in time for interviews, be late for work, or not show up at all for several days. Punctuality is often not expected or practiced in their home environment. Some may be bitter and disillusioned with hidden or obvious hostility. Others will have a sense of powerlessness in the face of overwhelming obstacles; some will compensate with an over agressive manner, but more will be inarticulate and withdrawn from adults."

This seems to be a description of Indians, perhaps, but it describes a group of Negro boys in a training project in Chicago; the vast majority born and raised in urban areas!

I spent several years of my life teaching in institutions for the underprivileged and delinquents, and one thing we had was "Half-way Houses." Would tribal operated Half-way Homes have any validity?

ESTES: I have two points to make. One is involvement which I think the federal agencies are coming to recognize as important. If they haven't, I hope they hurry to that stage. Indian, Negro, or what have you, they're all part of a poverty culture, for want of another term. It behooves federal and state programs to redesign their efforts and their approaches in providing services to these people.

When MDTA, or the Employment Service, or any of the federal agencies say, "Yes, we want to get Indian people involved," it seems to me their terms of involvement are that you Indian people come over here and get involved. Why don't federal agencies come, if not all the way, half-way and involve themselves at their level, on their own terms, at their own rate, and in such fashion as they think appropriate. If federal agencies don't do this and they wait, they'll be, in effect, penalizing these poverty-stricken people for their own ignorance.

The second point I want to make is that I think the Employment Service, in addition to providing services and help for the Indian people, should also provide an image for the Indian people.

I'm from South Dakota and I don't see many, if any Indian people employed at their area office. I don't think any are in state employment. They should get into the act by providing an image for the Indian people through employment of Indians at certain levels. "One of my kind is there," they'll say.

The Bureau of Indian Affairs is probably the most "out in front" agency doing this. I think over 50 percent of their staff is now Indian. Indian Health is doing it and Employment Service should also consider it very seriously.

DR. KELLY: I'd like to comment on the matter of bringing Indians into planning for solution of their own problems.

It's almost impossible for a bureaucrat in the formal operation of his office and his duties to set up a situation in which this can happen and I place the blame directly on Washington. Perhaps I don't know too much about what goes on in Washington, but the directives always come from Washington with "Congress has passed a new bill, we have this new setup and we want you to implement it. We want you to go to the Indians, get their opinions about this, and write it up. Write your reaction, the point of view of the Indians, and we'll give you 24 hours in which to get it back to Washington." I've witnessed it many times. They ask "Joe" if he doesn't think it's a pretty good idea and Joe is like most Indians; a real nice fellow; and he'll say, "Yes, okay."

They've created I heard this morning what's newly fashionable in Washington, a total program involving all federal agencies. If you have a good program you can get money collectively from all the agencies. There's some magic about being able to say, "We will set up this program and it will be finished in 12 months." You couldn't even explain it to the Indians in 12 months much less get it going! If I could influence those people, I'd suggest they select -- and they're not hard to find -- 20 or 30 leading Indian citizens of a community, take them away from the reservation to a hotel someplace and settle it the way they settle labor disputes. Lock the door and don't let them out until they've gone over every angle and every side of the proposal being made! They may accomplish something.

NIELSEN: Mr. Estes failed to mention that he used to work for us. We're a small state of 700,000 people and there are 27,000 Indians. With the small number of positions we're given, it's very difficult to give any great number to this small minority. We have two Indians in one office and we're attempting to open offices on other reservations. We've been trying to employ an Indian interviewer. We hired two, but they told their employer, and he gave them $100 a month raises and took them away from us. We can't compete with that. When HRD asked for seven positions all to be placed on reservations, we got two! It's very difficult to cover eight separate reservations with two people, but that's what we're faced with. I thought I should defend South Dakota a little bit.

WRIGHT: No disrespect to Dr. Kelly, but being an Indian, I feel I'm also an expert on Indians! (Applause)

He made statements about a low percentage of unemployed Indian people, in comparison with high percentages, and that some unemployment figures may include employed people. I wouldn't say they're employed when they're working for $1.50 and $2 a day, sometimes, and under very adverse conditions. Some people call it employment, but I don't consider it employment, whatever!

The Half-way House type of approach to the problem of Indian people moving into a different society, is a new one. We just recently got a multi-purpose center in our area. It's a real advantage for Indian people. In this multi-purpose center we have 10 Indian people from 10 different tribes. It's very useful to any people strange to a community. Workers come to this center and speak to people of their own group or their own part of the country, or in their own language and they don't feel so divorced from their original way of life. This helps the Indian know in his own mind that he's not away from his culture, because he can still maintain his status as an Indian. This is Indian people understanding other Indian people.

CHAIRMAN: Years ago, when I attended the University of Tulsa, there were many Indians who had problems with grades, personnel and other things. They all moved into a rooming house; 10 or 12 Indian kids. They were more comfortable there and their grades came up.

WRIGHT: A statement was made about trying to communicate with the Indian people to get their evaluation of a particular program decided for them. In the OEO system, these people are allowed to draft their own programs and ideas and present them for approval. There's no problem this way in selling a program to the Indians. They're promoting their own program and feel further moved to get behind it and make it go, because it's theirs!

CHAIRMAN: Please don't misunderstand. You're Indian and feel you're your own authority, but remember there are 175-million Americans who feel they're their own authority and 14-million others who feel the same way and, if we all think that way, we've got a pretty big problem to overcome!

DR. KELLY: In our American upbringing, we have certain points of view we are forever promoting. We correct this, somewhat, as we go along but not as much as we should. When Dr. Roessel went to Rough Rock, he demanded the school be run by Indians and saw to it they secured five Navajo Indians for the school board. He's sufficiently sensitive, I know, that when these five people have something to say, he's going to pay particular attention to them and it's not set up as a kind of "shadow board."

This is the beginning of something that should occur all over this country. I recommend to the gentlemen who spoke that when he gets home, wherever it is, he personally start a campaign to get Indians on the boards of schools that have Indian children. They need not be educated people!

I've been told, but I'm not sure of the facts, that one of this five-member school board has a third-grade education and the other four were never in school a day in their lives!

JAYNE: We have facilities of a "Half-way House" at Oklahoma State Tech. We have a Half-way House, but we aren't responsible for it's being there. It was there when we started our vocational training program. We have around 150 Indian people in the school. It's an excellent school. Many people who go to school there say, "We won't leave Oklahoma."

Through one or two years of transition, they associate with other people and have their own clubs. When they graduate, around 50 percent will say, "We want to go where the most money is." We don't try to make them believe it ahead of time. They gradually attain this attitude while training. I think this is similar to a Half-way House you're speaking of.

MRS. NEWKUMET: Indians insist and believe that they have some worthy values and they'll not give them up. Tell them to give up their total culture and everything else to go into a bicultural atmosphere and they won't do it! They should come to know that they can bridge the gap between both while keeping what they think is of value from theirs.

DR. KELLY: I doubt if I could disagree with that. Again, the problem is one of understanding this biculturalism.

MRS. NEWKUMET: He won't assimilate completely and insists on his heritage and others talk about the shame of it. There's nothing in the Indian heritage to be ashamed of. The shame is in their inability to cooperate or to get into the mainstream, even though they know they must. If they could know they didn't have to give up these values, it would be wonderful. They take care of their old folks. Do all people do this? They're not pushy, they're considerate. They're courteous most of the time. Of course, these are attributes everyone has, but they're predominant with Indians. I see no reason for giving up these things. If they're understood and accepted, then we can have a plan for totally bridging the vast gap.

There needs to be understanding, by people like you gentlemen, for showing appreciation of such things. It's usually dismissed and ridiculed and quite often they remain totally silent.

TOMMANEY: I have no pearl of wisdom to add to this discussion, except to say we sometimes oversimplify such things as cultural pattern, beliefs, attitudes, superstitions and suspicions of Indians. I've found, after 28 years in education, that whatever your relationship with Indian people, it includes respecting human dignity of the individual beyond just recognizing that he's Indian. I'm a product of the boarding school type of education that the Bureau has seen fit to arrange for Indians. I'm in the middle working class and I owe a lot of people for the help that put me where I am today.

DR. KELLY: I would classify you as one of the elite.

CHAIRMAN: I think our session is the underpinning for this whole conference. Before we break up, I'd like to make only one more observation.

There is a conglomeration of cultures around the world, and different racial groups handle the problem of maintaining culture and attitudes of origin while operating within a larger culture. I think many groups, such as the Jewish people and the Chinese, for example, have maintained their cultural ties. It's done by dozens and dozens of groups. These values we maintain and cherish.

In planning any manpower program, these cultural ties and attitudes of origin will be considered.

It's not the purpose of manpower programs to cast all men in a mold. It's to give them an opportunity, as individuals, to develop their potentials.

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CASSELL: It's been a very rewarding two days for me. I came to learn and from what I've heard, you don't want words, you want action. As a conference draws to an end, it seems to become a kind of race, a race between the stamina of the audience and the courage of the speaker. (Laughter)

First, Employment Service and affiliated agency groups will meet tomorrow morning to formulate concrete plans of action based on the suggestions and ideas which have come from you delegates.

Second, I urge every state to meet promptly and lay concrete plans.

Third, I want you to know that the Human Resources Development Program of the Department of Labor has, as its most fundamental basis, the notion that every man should have a say in what happens to him.

Fourth, We urge every government agency in every state to draw together and solve these problems which have come up repeatedly among the delegates: The problems of communication, coordination and government agencies' responsiveness. In maintaining continuity we must close the program gaps and end the "Alice in Wonderland" approach where people run from pillar-to-post to find out anything! One thing that's important is that government agencies do something immediately! It should be part of our plan to insure that we take the trouble to communicate properly, coordinate activities and not duplicate them, and most important, be responsive to the Indian.

Fifth, A suggestion was made to establish an Indian desk in the Department of Labor, which sparked a very responsive cord in me and I will so recommend. (Applause.)

Sixth, Together with Farm Labor Service, we will meet regularly with the Indian leadership wherever they want to bring fullest possible information about programs to Indians and to Indian leadership. I talked to Todd Potter who already has a man assigned and I propose to assign another man to work with him to see that this is done.

Seventh, A proposal for an "advisory group" also strikes a responsive cord and this demands serious, immediate attention. I will give it serious consideration in Washington. But immediately, I should like to see State Employment Security and Employment Services make arrangements to work with the tribes to bring "advisory groups" into being in each state.

Eighth, I'm very encouraged that industry is here, especially "Plans for Progress" people, who will be meeting in New York City tomorrow and discussing recommendations Indians have made.

Lastly, these sessions have given me opportunity to admire and appreciate the forthright and vigorous views expressed by the delegates. This is the only way we can make progress. (Applause.)

CHAIRMAN: Ronnie Lupe has asked for time.

LUPE: Ladies and Gentlemen, a resolution passed in a meeting in January, honoring Frank Cassell:

(Lupe reads resolution.)

Mr. Frank Cassell, I'm honored to present this plaque to you, making you an honorary member of the White Mountain Apache tribe. (Great applause.)

CHAIRMAN: Now, a conference critique by Dr. Daniel Kruger.

DR. KRUGER: In a sense, this conference is a declaration of war against unemployment, underemployment and poverty of the American Indian. It is a protest conference against the promise of the white man and his performance towards the First Americans. The conference also in a sense is a treaty between government agencies, their state affiliates and all the Indian tribes represented here to see that every effort will be made to enable the Indian to participate in the mainstream of American life, if they so desire.

To put it another way, we want Indians to have opportunity to fully participate in the white man's culture as well as the Indian culture. They have been excluded too long from the mainstream of American life.

This conference underscores dramatic changes which have occurred in our country in recent years. Under the policy of exclusion, all kinds of impediments were established which kept the Indian from active participation in American life. We discriminated against them. We denied them employment and opportunity. We failed to provide adequate education, training and realistic standards for apprenticeship and jobs, both in and out of government, and we excluded Indians from full consideration.

There are 76-million Americans in the labor force today. Ninety percent are employees who work for some private or public employer. This has not always been true. Once we were a nation of farmers who worked the land. Later, we were small shopkeepers and artisans. But as our society evolved, self-employment declined and working as an employee increased. The job became the most important economic activity, because it is through the job that Americans get income to underwrite a given standard of living. To have a good, steady, decent job is the goal of most Americans.

The Declaration of Independence announced in a loud, clear voice that every citizen was entitled to life, liberty and the pursuit of happiness. What does this mean in job economy? Without a job, there can be no life. Without a job, the individual is a nobody. Without a job, there is no liberty, no freedom. A job is a passport to freedom, dignity and self-respect. Without a job, there can be no pursuit of happiness.

This conference is designed to give meaning to that hallmark of America, that every Indian is entitled to life, liberty and the pursuit of happiness. All federal and state agencies must be committted to this general principle which has been so zealously guarded and defended throughout our history. Failure to do so makes a mockery and a sham of these hallowed principles. We've delayed too long, we've talked too long, been careless too long, closed our eyes too long and been indifferent too long. We've permitted the gap between the white man's promise and his performance to become incredibly wide. We must make a determined effort as quickly as possible to reduce the credibility gap between promise and performance. (Applause.)

Permit me to expand another definition of human resource development. What is human resource development? It's the process of increasing the knowledge, skills, capabilities and capacities, so one can enjoy the benefits of our great country. Human resource development is a must if the American Indian is to fully participate in our society. Human resource development has an economic, political and social dimension.

In economic terms, human resource development is an accumulation of skills with which the Indian can contribute. In political terms, human resource development enables them to participate intelligently in the political life of the tribe, state and nation. The social terms, in human resource development, help the Indian to lead a richer and fuller life less bound by tradition. The process of human resource development unlocks the door to opportunity.

We have also been concerned with tribal development, not only in economic terms, but in terms of developing leadership through which tribes can help themselves. We're also concerned with public development of the roads, schools, hospitals and other institutions of social service.

The discussions indicate that this National Manpower Conference could, if it so desired, enunciate a new Bill of Rights for American Indians. Our discussions suggest the new Bill of Rights should include the following:

1. The right of the American Indian to human dignity, respect and freedom.

2. The right of the American Indian to a decent job which will enable him to utilize his capabilities as fully as possible.

3. The right of the American Indian to high-quality education for his children.

4. The right of the American Indian to high-quality technical and vocational education, so he can compete more realistically in the world of work on or off reservation.

5. The right of the American Indian to technical assistance, provided by both federal and state government. Congress and the several states have enacted laws for the benefit of Indians, not to create jobs for administrators and their staffs!

6. The right of the American Indian to participate in shaping Manpower Programs for Indians. This right to participate, however, has a corollary; the American Indian must be responsible for his actions if he wants to participate.

7. The right of the American Indian to make his views known and to speak out against the hardening attitudes of program administrators.

8. The right of the American Indian to decent transportation and housing.

9. The right of the American Indian to good health which is so important and crucial in finding and keeping a job.

10. The right of the American Indian to be different. There is a rightful place in this country for the American Indian.

No one group in our society is superior to any other group. This, however, is only so many words that take on meaning and significance only by the actions of program administrators. I need not remind you that by your actions ye shall be judged.

In my view, this is the "Kansas City Treaty" and it should mark the beginning of a new era of cooperative relations between tribal councils and federal agencies involved.

However, the critical question is can we, together, make the Kansas City Treaty work?

I believe we can if we start emphasizing the positive as Will Rogers suggested. Let us agree there are problems and move forward.

I urge program administrators to cease using "shortage of funds" as an excuse for their inaction. We'll never have enough money to do many things which need to be done. Decisions must be made as to how available funds can best be spent at any one moment. We'll keep the pressure on Congress to increase our appropriations so we can provide services to Indians. We must set priorities. Obviously some things are more important than others.

Another thing we must do is re-examine our attitudes towards American Indians. We're too prone to measure, evaluate and judge American Indians against an unrealistic set of standards. It's often said the Indian needs to be thrifty, acquire habits of diligence and learn the importance of punctuality. Yet, in the Indian culture, Indians were indeed economical, hard working, possessed keen appreciation of time and demonstrated thrift.

So we need to change our attitudes about American Indians. That's not all! We must eliminate the white tape -- not the red tape -- of bureaucratic rules, regulations, procedures and guidelines! The spirit of this Kansas City Treaty is to make a determined effort using existing laws to promote the general well-being of American Indians. All too frequently these rules, regulations, procedures and guidelines have served as an impediment, a subterfuge, and a guise for denying American Indians their rightful benefit services.

We need to involve tribal councils more fully in the planning of programs. Tribal councils have a most important responsibility in implementing what I choose to call the Kansas City Treaty. I would hope this conference marks an end to the Indians' "silent revolt." They have listened too long to the promises of the white man without protest. Tribal councils must become more militant in advancing the Bill of Rights I have outlined. They must keep pressuring government agencies to carry out particular programs. Exerting pressures on Congress and program administrators is not un-American. The right to petition is guaranteed by the Constitution. It's like putting grease on the wheel to get it to revolve and to get the wagon moving forward.

Responsible pressure forces administrators to act. This pressure may be exasperating to a staff, it may disturb them and even give them ulcers, but the important thing is that pressure generates positive action.

The Kansas City Treaty is an effort to make government agencies and tribal councils more responsive. We need to root out parochialism which makes cooperation and sharing difficult if not impossible. It would be tragic, indeed, if we left this conference without firm commitment to responsible action.

This conference can be an historic occasion, if it contributes to strengthening the responsible society. We build a responsible society by responding to human needs, to human problems, to human aspirations and to the needs of our fellow citizens. We, in fact, become responsible and strengthen the responsible society. (Applause.)

CHAIRMAN: Thank you, Dan, for a wonderful presentation.

My good friend Charles Boyle wants a minute here.

BOYLE: If you feel that employment is not a casual or incidental part of life in this modern world, then you should feel that continuance of these conferences will serve a useful purpose. With that assumption, I hope the Secretary of Labor will hear from you.

I would like to be on record suggesting that the Second National Indian Manpower Conference consider Arizona as its host in 1968.

CHAIRMAN: I want to thank the Indian leaders, the representatives of government and of industry who have participated in this meeting. I want particularly to thank the Indian leaders for their plain spokeness at this meeting which I construe as an indication of confidence in us. Your contribution has been great and all members of government thank you.

MASTER DIRECTORY

OF

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INTRODUCTION

The following directory represents the Master Roster of those attending the NATIONAL INDIAN MANPOWER CONFERENCE, held at the Hotel President, Kansas City, Missouri, February 15-16, 1967.

The basic document from which this data is taken is the registration form completed by those or for those who attended the Conference. We cannot guarantee the accuracy of this data, but we have made every attempt to verify the data within the resources which are available to us.

Each entry generally follows the following outline:

Line 1 - Name of individual.
Line 2 - Title or position.
Line 3 - Tribe or Organization Represented.
Line 4 - Street Address or P. O. Box Number.
Line 5 - City, State and Zip Code

The alphabetical arrangement of this directory is by surname.

In some instances the resources available to us do not properly indicate how the individual named should be addressed (i.e., Mr., Mrs., or Miss). In all such cases, we have omitted any designation.

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